

# RELIGIOUS EDUCATION

A Platform for the Free Discussion of  
Issues in the Field of Religion and  
Their Bearing on Education

NOVEMBER-DECEMBER, 1946



Workshops and Seminars

Adventures in Religion and Education

Directors of Religious Education: A Survey

Index to RELIGIOUS EDUCATION

Volume XLI, 1946

# Religious Education

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The Journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without official endorsement of any sort. Articles in Religious Education are indexed in the EDUCATION INDEX which is on file in educational institutions and public libraries.

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## WHO CARES?

The fact that "these are times that try men's souls" has been true of many occasions in the history of the human race. The present world crisis, especially as it concerns the United States, is no more severe than others which have challenged our fathers. It is, however, *our particular crisis*, and it offers problems of personal, social, and world wide scope to the solution of which we must contribute.

The major problem lies in the fact that most Americans, ministers and educators included, have comfortable incomes, plenty to eat, roofs over their heads, clothing to wear, and a benevolent Uncle Samuel to tide them over if they should happen to lose their jobs. We have schools for our children and youth, and churches which some of us sometimes attend. We seem to have plenty of money for benevolences, chewing gum, cosmetics, and the movies — not to mention beer and the ponies, in which R E A members are presumably not greatly interested. Because of our relative comfort, *the world wide crisis does not hit us hard*. Most Americans remain abysmally indifferent to it all.

Some of us, however, are trying to think, and to work, our way through. The Editorial Committee of the R E A is such a group. Working on the assumption that "all education is religious education, if it is religiously motivated," we find that our field of interest is enormous. We cannot cover it all, with the present resources at our command, but each issue of RELIGIOUS EDUCATION explores some corners of the problem, and all together, we try to keep on the frontier, pioneering, dealing with the more serious questions.

There is, for example, a new educational method arising, about which most churches know little. It is an adaptation of the audio-visual method of the movies to the teaching of religious values. What makes the movies such a dynamic force? In this issue of the journal, we publish reports from five workshops which this past summer endeavored to learn more about the possibilities of using this new method in religious education.

A large question bothering the churches is the development and utilization of an educational staff that will work alongside the minister in a united program. What about the Director of Religious Education? What about his (or her) preparation and function? What about a career in religious education for young men and women who wish to dedicate themselves to religious work? A careful survey has just been completed in this field. Half of it is published in this issue, and the remainder will appear in the January-February issue. The entire survey will then be reprinted for wider use.

The Editorial Committee is alert. Would that we had more space in each issue, and more issues of the journal, in which we could more completely cover the field.

Laird T. Hites, Editor



# Workshops and Seminars

*AN ENCOURAGING FACT about modern religious education is that groups of people are constantly pioneering in new methods and new materials. Our objective is fairly well set: the purpose of religious education is to make people more religious. We feel certain that the materials we use, and the methods of teaching we follow, can be greatly improved.*

*A large number of workshops and seminars were conducted this past summer, dealing with these problems. We are happy to publish here five papers which highlight the experience of these groups.*

The Editor.

## I

### The Chicago Workshop on Religious Radio

ROSS SNYDER

Chicago Theological Seminary

**R**ADIO is the important new strategy of communication. What new possibilities does it bring for the communication of the religious life? What types of programs and broadcasters would be religiously effective? What policies should guide the formative period of the churches' use of radio?

To do significant cooperative work upon such possibilities, forty people already engaged in religious broadcasting in the U. S. and Canada came together at the University of Chicago for a month's workshop on religious radio. A leadership staff of eight persons from the theological faculty, from commercial and educational radio, and from church radio, was guide and resource to this effort. The workshop was jointly sponsored by the Federated Theological Faculty of the University of Chicago and the Joint Radio Committee of the Congregational-Christian, Presbyterian U. S. A. and Methodist churches. Mr. Everett Parker of the Joint Committee and the writer were co-directors.

The workshop group tackled this large job by starting with the problem and program for which each member of the group was locally responsible. Before being admitted to membership in the workshop, each applicant was asked to submit a statement of the problems and program he would work upon during the month. At the end of the first week a revised and simplified statement was made, and through personal interviews and the group work, continuous redefinition was made by each member of the work he needed to get done—both for himself and the total group effort. At the end of each week, each member submitted to the planning council (composed of leadership staff and member representatives) a brief record of where he was on his work and what program he needed next week. A tentative programing of the next week was then made by the council and reworked in a planning session by the total group, the most successful one being held on an early Friday afternoon out under a tree!

The general working procedure which we used in the various activities of the workshop was—

- First, Get "hit" by the job to be done, get it partly defined and a sense of direction established—through group conversation, leader's presentation, or any other means.
- Second, Do individual and group creative work, if possible under some pressure of time limit and of potential group use.
- Third, Submit the created product to group discussion and evaluation—endeavoring to establish criteria of judgment and general policies.
- Fourth, Rewrite—and possibly make a transcription of the program, or go into group production.

The experience of working in this tested fashion was somewhat fresh and interesting to all of us. One workshop member wrote, "For the first time in my life I found myself profiting by criticism and *seeking it*."

The major features which made possible the learning and working of the month were, of course, not classes, but (1) town meetings, (2) work groups, (3) individual creation, (4) the production of two programs over the air each Sunday, (5) individual conferences and evaluative recordings with some member of the "faculty", (6) "balanced life" activities, (7) a listening hour at which transcriptions of network local church council and workshop programs were subjected to group analysis and evaluation.

#### TOWN MEETINGS DETERMINED MAJOR POLICIES

The town meetings were for the purpose of building a group mind about the central questions with which this article (and the workshop) began. It was the integrative thought feature of the workshop. We held it each morning for an hour and a half. Some faculty member, or panel or work group would in about a half hour present some statement or policy to "shoot at," which the total group would then promptly proceed to tear apart and put together again. Three significant areas of religious radio

statesmanship came out of the town meetings: (1) a formulation of three major functions of religious broadcasting showing "What help religious broadcasting can be to just folks", (2) a Protestant policy for the conduct of religious radio in the United States and (3) programming standards and policies for the local community.

#### CONCERNING THE SERVICE GOALS

Why religious broadcasting? What are its major service goals? We suggested three things that religious broadcasting should attempt to do; and by these the adequacy of any particular community's program of religious broadcasting could be evaluated and directed.

One secret of a man's compelling actions is his belonging to the group he admires most, and feels to be enduringly powerful (best able to defend and extend him). Therefore one important function and criterion is this—*Religious broadcasting should provide for the people of a community, in vivid and emotionally rich forms, personal identification with the kind of living, persons, and world order which we need, so desperately, to discover today.* Since the secret of a good radio program is its power to cause emotional identification to happen within the listener, this becomes the most important criterion for the adequacy of a community's religious broadcasting. Dramatic programs, all programs presenting some person or group that has gone places, done things, been the person the listeners would secretly like to do and be, or be allied with, are the types of programs richest in such possibilities. Members of different faiths, religious and irreligious, will have greater or less differences in their emotionally powered identifications. The Christian believes that it is important that people find fundamental identification with some group fellowship that is acquainted with the God at work within the Christian fellowship and conscience.

Stated in another way, the purpose of religious broadcasting is to bring the people of a community together in righteousness and mutuality. This can best be done, first

of all, through cultivation of common loyalties and emotional identifications.

We said, secondly, that *religious broadcasting must provide "just folks" with clear and dependable religious interpretation* of the meaning of events that rush at us today, and of the very personal decisions and choices we must make. This involves coming to understand *how* a religious man and group goes about making up one's mind. It involves the possibility of discovering wide and enduring sanctions for the good life—sanctions which will finally have wide community support because the public opinion "sentinels" of the community, the wider prestige personalities, and historically tried religious faiths have all participated in the process. Ultimately this function means the upbuilding of a community mind. It means the inter-witnessing of the faiths by which we act, until some common group faith emerges with power. We were therefore concerned that this service of religious radio not be typed exclusively in terms of radio preaching—certainly not in terms of the usual innocuous 15 minute devotional by a series of peripatetic ministerial voices. We hope for various kinds of group programs—round tables and audience participation—and for the inclusion of generous representation of laymen.

A third religious need of persons upon which we worked was this—*Religious broadcasting must provide religious release and healing* for the frustrations and anxieties, hatreds and cruelties, that have been awakened within all people. In brief, a major service of religious radio programs is worship.

These are the goals we established for religious broadcasting. We were somewhat exhausted after getting this much done, but we did work on them in our work groups, and did try to create programs that would do these things. We all finally agreed that while some important experimenting had been done we knew little about how to accomplish effectively any of these services. We particularly felt the need of important experimenting along two lines: (1) What

kind of radio programs might lead people to worship—the kind of worship that would be other than comforting, and (2) How can direct teaching of Christian interpretation take place over radio?

#### CONCERNING POLICIES

The final week of town meetings was devoted to a report of the work group on programming and policy. From this total process came finally a statement which represented the opinion of the total workshop on "A Protestant policy for the conduct of religious radio in the United States." The crux of this report was the conviction that religious broadcasting must be done in a cooperative and united way rather than in a sectarian and denominational way. More vigorous action on the part of the Federal Council of Churches was called for, since it was felt that it had not yet provided a representative and properly diversified program of religious broadcasting on a network basis, had provided little leadership to the development of local community or denominational policies, or to the necessary training of radio leadership. It was emphasized that the local community was the operating unit of religious broadcasting. While transcriptions, of the type of programs that cannot be produced locally, will become important; live programs, originated and produced by community people, will be the core of religious radio.

In dealing with standards and policies for the local community, we again emphasized (1) a properly diversified program, carrying forward all three functions of religious broadcasting, and utilizing a variety of program types, (2) cooperative planning, rather than a denominational or "one strong man in one local church" approach, (3) short term planning institutes in local communities to plan a "program of religious growth for the entire community" and the important sub-groups of the community; and so to study radio and evaluate programs, as to assure high quality local programs. It was strongly felt that religious broadcasters, and on local stations, held much too low standards of performance and content;

and (4) for each local church, a radio committee to encourage the good public service programs, to fight for good religious programs, and for time on the radio station when they can be heard by others than women. In a recent survey of religious broadcasting by councils of churches, 70% of the programs were found to be scheduled at times when the listening audience could not be other than largely women. Present day religious radio is largely beamed to the female of the species! The workshop felt that an adequate programming for a community would include "shows" particularly beamed for each of the following groups—the family, men and women between the ages of 30-50, youth, veterans, children, shut-ins. Programs should perhaps be shaped for the unchurched first, and secondly for the church.

Along this general line of adequacy and time of program, a visit to the workshop by Commissioner Clifford C. Duff, of the Federal Communications Commission was significant. It should be known by all church people that, by law, the air waves belong to the people of the United States; not to the radio stations. The radio stations are licensed to use them "in the public interest, convenience or necessity"; and at the time of renewal of license, questions as to this service can be put. The workshop felt that all church leaders should read now the *Blue Book* of the Federal Communications Commission and Sufman's *Radio's Second Chance*. Another important visitor to the workshop was Hal McCarty of Wisconsin's Educational Network, who gave us some understanding of how to go about educational radio, and of the importance for churches to keep interested in such stations as well as the public service programs of the commercial stations.

These were the major issues and agreements that finally were formulated in the town meetings. Most of the work occurred in the work groups and through each individual's own creative efforts.

#### WORK GROUPS PRODUCED FOR THE LOCAL SITUATION

During the month various work groups were organized to run until the purpose for which they came together was accomplished. During the first week we organized, on the basis of members statements and of what training was needed in religious radio, the following guiding statement for workshop members on "Eight things that could be done in this workshop."

##### I. Create radio programs:

1. Write, have criticized, rewrite, a minimum of two programs, each of a different kind.
2. Develop at least one *series* of programs.

##### II. Determine goals, function of your broadcasting.

3. Organize statement of goals, program policy and structure, publicity, to submit to the organization to which you are responsible.

##### III. Producing radio programs:

4. Proof of effective use of your voice as radio communication.
5. Participate in one dramatic and one other "show."
6. Direct production.

##### IV. Educational Use:

7. Work out and demonstrate educational use of one program.

##### V. Training leaders in radio:

8. Set up training conference for local participants in radio programs.

Work groups met once a day for a week; others for the whole month. The length of their meeting time varied from an hour to two hours. The work groups dealt with radio preaching, dramatic script writing, production, radio speech, interpretative reading of poetry, community workshops, educational utilization, policy statement, radio round tables, program planning.

Further description of the Workshop can briefly center about a number of features. An important element of unavoidable reality

was introduced by the task of producing two shows a week for broadcasting under the auspices of the Church Federation of Greater Chicago. Nearly everyone was in a show during the month. Each Monday the programs were re-played and criticised. There was fairly unanimous agreement that this was one of the indispensable features of the Workshop.

A fine group feeling prevailed, even in the midst of radical theological differences. Group life features beyond those already mentioned included two afternoon and evening picnics along the sandy beach of Lake Michigan, two occasions when the group broke out in a good old-fashioned pioneer square dance, trips to radio programs downtown and the University of Chicago Round Table, and two supper programs—one at the beginning and one at the end. The latter was an uproarious two hours of take-off of each member and of the workshop—all produced home talent and by everybody. The closing feature of the workshop was a worship meditation interpreting the religious meaning of our month together and of radio communication.

#### LISTENING HOUR

The listening hour was such an important feature of the month's learning that some understanding of its procedure and value should be given. The listening hour was for a twofold purpose (1) to give us a "vocabulary" of the different kinds of religious broadcasting so that we could do worthy planning and creating of programs ourselves, (2) gradually to build up standards of quality and criteria for guidance. This listening hour was from 4:30 to about 6:00 o'clock each day. On the last day, we used an evaluation machine at the audio-visual center of the University. Among the network shows, the *Eternal Light* programs were generally regarded as tops. Among the regional shows the most exciting and interesting was that of "My Brother," a series of programs put on by the Church Federations of California, Washington, and Oregon, and addressed to the problem of race relations. Developed through the in-

itiative and direction of Buell Gallagher of the Pacific School of Religion, Chet Huntley of CBS and Everett Parker of the Joint Radio Committee, this program seemed to the workshop members to be the most hard-hitting yet good listening of any of the programs.

Among the transcriptions evaluated, the program, "My Little Brother" in the "All Aboard for Adventure" series seemed to point the way to the kind of transcription that we all felt would do much for the morale of the church—that is, a dramatic show that presents a record of something which churchmen have really done.

A complex understanding of the following simple criteria was used in our evaluation sessions:

- (1) Did it have an *idea*?  
Was it a valid bill of goods? a rifle shot?
- (2) Did it take you on a journey? You thought and felt with them?  
an interesting book? development?  
one "big scene"? a pay off?
- (3) Was your world of experience set in motion?
- (4) Vitality? You were meeting "real" persons?
- (5) Was it technically good radio production?

#### WHAT DID WE LEARN ABOUT RELIGIOUS RADIO WORKSHOPS?

We learned many things—most of which one can gather for himself from this account.

A. The cooperation of the Joint Committee and the University made this much superior to an effort by either alone. A leadership staff second to none in radio education was thus made possible. Any institution desiring to put on workshops or short term institutes should organize some similar cooperation between the educational institution radio leadership, and religious radio leadership.

B. It will take any staff one or two workshops before they learn the method. Having people listen to speakers pontifi-



cating, or even demonstrating, is not a workshop but may be good short term institute procedure.

C. From experience with a number of weeks' training conference in religious radio, in which Mr. Everett Parker of the Joint Radio Committee, Miss Eleanor Inman of CBS and the author have collaborated, we have these five suggestions for such short term efforts:

1. Demonstrate or have people "experience it themselves" whenever possible. Never have a speech if it can be avoided, although some are necessary.

2. People need to discover how in radio communication, speech, forms and content differ from the church congregation situation, and acquire some beginning skills. Part of this comes from visiting radio programs in production, part in listening and evaluating transcriptions of good shows, part in creating programs, voice recordings, etc., themselves.

3. A general philosophy about religious broadcasting is one thing leaders most need. In addition to the above, this means what functions it is to perform, what religious needs it is to serve. Just to acquire skills or create aimless programs is small service.

4. Good intention to work out programs and series of programs for their own situa-

tion, needs the spur of knowing that at a specified time, the product will be criticized by the group.

5. Workshop procedures are unusually fruitful in learning that makes a difference.

D. Workshops for many other important areas of the church's program should be set up by educational institutions, and substituted for some of its present "plateau" activities for the inservice training of their graduates and other ministers in the area. However, about a third of any group of ministers will not be mature enough to measure up to the demands of workshop procedures.

#### A SUMMARY TO THE PROFESSION

This article has tried to describe a month's workshop on religious radio. One cannot foresee what the churches' use of this new strategy of mass communication will be. We plan to continue working along the lines herein described. Religious educators should play a significant role in the development of this new tool and program. It should not be left in our theological seminaries to the speech department or to a corner of a course in preaching. For too long we have been altogether pre-occupied with just one good strategy — that of small group work.

## II

### The Emory University Audio-Visual Seminar

HENRY M. JOHNSON

Candler School of Theology, Emory University

**C**ERTAIN FACTS in our present church situation made it necessary for Methodist Church educational leaders to conduct a research seminar in the field of audio-visual materials for church use.

Many of our churches are buying projection equipment. Commercial concerns are already producing audio-visual materials,

much of it of inferior quality, which our churches are now using. Many denominations, and many agencies within denominations, are producing and distributing material. In short, we are entering a babel situation so far as the production and use of audio-visual material is concerned.

Some responsible group in the church

needed to take adequate time to survey our present situation and point the direction we should go. The Division of the Local Church of the Methodist General Board of Education for some few years has been carrying through certain summer training projects in cooperation with the Methodist theological seminaries. This year, the Candler School of Theology suggested that their cooperative project be held in the area of visual education. The leaders of the two groups conferred, with the result that it was decided that such a cooperative project was desirable — not as a training project but as a research project.

After some consideration it was determined that a Seminar on Visual Education should be held at the Candler School of Theology at Emory University from July 22 to August 9 to survey the situation as it is now, and in addition:

1. To work on problems of standards: What makes a good visual teaching tool?
2. To work on evaluation: On the basis of our standards, what effective visual materials do we have now?
3. To analyze our church school curriculum outlines, to determine in what areas visualizations could and should be made, and to describe certain visual units.

It was decided that the membership should be drawn from a cross section of Methodist Church leadership, consequently the membership included: General Board of Education staff members, professors of religious education, executive secretaries of Christian education, pastors, directors of religious education, writers and editors. Because the problem is not a denominational problem, leaders from other denominations were invited.

As plans progressed it was evident that the Seminar could not consider the church audio-visual field apart from the curriculum. Therefore, the Editorial Division of the Methodist Board of Education was invited to cooperate in the project.

Registrants in the Seminar were from widely separated sections of the United States and Canada. Resource persons were selected from religious and secular organizations in order to bring a wide range of experience to the Seminar. Among the more noted in this group were: Lt. Col. Frank T. Brown of the Army Air Force Training Command; Mr. Paul F. Heard, of the Protestant Film Commission; Dr. Charles F. Hoban, Jr., of the Philadelphia Board of Education; Mr. Kenneth Holst, of Cathedral Films; Mr. Ralph Jester, of the Cecil B. DeMille Pictures Corporation; Mr. Carl Noter, of the Walt Disney Productions; Dr. Mary Leigh Palmer, of the International Council of Religious Education; Mr. William L. Rogers, of the Religious Film Association; Dr. Dennis Williams, of Encyclopedia Britannica Films; Dr. Henry M. Johnson, of Emory University; Dr. Frank McKibben, from Garrett Biblical Institute; and staff members of the Methodist Board of Education.

Rev. Howard Tower, of the Methodist Board of Education, served as general chairman of the Seminar, and for purposes of organization, the group was divided into the children's, youth, adult, and general church school groups.

The proceedings of the Seminar are to be published by the Methodist Board of Education, however, a few excerpts from addresses and reports may be interesting to the reader.

A special committee appointed to investigate the problem of visualizing the curriculum of Christian education reported that "the first and foremost standard or principle by which a visualized curriculum of Christian nurture must be tested is the needs of persons. Men need a faith to live by; and the visualized program is under obligation to furnish for persons of varying ages from birth throughout life the elements by which a growing faith may be achieved. To the achievement of the greatly needed Christian faith for today and tomorrow we look with high hopes as we seek discriminatingly to use visual helps



along with other aids to the achievement of the greatest and most needed goal in the earth — Christian world brotherhood."

The committee further stated that the task of Christian teaching "calls for participation in every type of experience that will truly help in living the Christian life. Fellowship, worship, wholesome carefree fun, service to one's fellow man — all have their place. Similarly, many kinds of aids will be used — stories, poems, lectures, discussions, projects and pictures — printed still pictures, projected still pictures, and moving pictures. Each of these types of aids has its particular contribution in the process of learning. Perhaps no one type will ever be totally discarded in favor of another." It also stated that "numerous tests in actual teaching situations reveal that pupils learn from ten to thirty-five per cent more factual material from projected pictures than without them. . . . Even with the increased use of projected pictures, reading materials and discussion will continue to be important and to be abundantly used."

The committee felt that at the present time "these projected pictures cannot be used extensively in our teaching. Projection machines are not owned by a very large percentage of our churches and — even more serious — there are as yet too few films and slides that may with confidence be used for Christian nurture. Consequently we cannot anticipate a sudden shift to the use of projected pictures . . . . However, there is a real and urgent need that pioneer groups should proceed at once to test the value of projected pictures for Christian teaching. Special visual materials should be prepared with specific aims in mind in our teaching program, and we should discover through actual use what problems are before us, what values are to be gained, and what changes must be made in our teaching procedures.

This committee also reported that it "did not anticipate that the developing program of visualizing the teaching program . . . will be formulated and carried out exclusively in either denominational or in-

terdenominational headquarters." It was of the opinion that the creative and experimental achievements of many able and interested persons locally will be a prime factor in the developing program. It urged that national leaders should be quick to encourage and identify significant local enterprises and to see in them the hope of a general and qualitatively better program than can ever develop exclusively from all the national headquarters combined. A new field, said the committee, opens to young people a creative and fruitful opportunity for dedicated service, for "few if any script writers, dramatic writers, camera men, and actors now in the production of pictures bring to their task an understanding or even a hazy sense of the Christian imperative." The establishment of scholarships for young people in the audio-visual field was recommended.

Some high-lights of the finding of the Children's group were:

1. There is little value in the use of projected visual aids with kindergarten children in the Sunday session because of time limitations, informal method of procedure, and the fact that first hand experiences are more valuable.
2. Certain types of projected materials, used occasionally and with great care, may have a place in extended sessions with kindergarten groups.
3. All such materials should be a part of the on-going experience of the children.
4. Slides have the advantage of allowing time to stop and talk about the picture and of frequent repetition with smaller children.
5. Recommendation that attention be given to using projected visual materials for training teachers and parents.
6. Agreement on the part of the groups that projected visual aids have greater value for primary and junior children and that wider use should be made of them.
7. Recommendations that there should be set up sufficiently qualified and representative committees for reviewing and evalua-

ting projected visual materials on age group levels and that church distributors be guided by these evaluations in advertising material.

8. Care should be taken to avoid overstimulation of children.

9. Visual aids should not be used as a substitute for experience when first-hand experience would be more valuable and is possible.

Among other things the Adult groups reported that:

1. Visual materials should be made available for numerous groups in the church such as official boards, parents' groups, organized church school classes, men's and women's clubs, teachers and leaders of adults, home members, marginal church members and non-church groups.

2. Visual materials should complement the teaching — learning process.

3. They should make a simple, direct approach which is easily grasped by the group. Not complicated and involved.

4. Visual materials should have the qualities of freshness, uniqueness, and warm human touch both in content and in the mechanics of visualization.

5. Visual materials should have leading-on qualities. They should be stimulating, thought-provoking. They should not attempt to answer all the questions.

6. Visual materials, should, as far as is possible and practicable, stimulate persons to identify themselves with characters, situations, and problems and should likewise stimulate persons to work constructively on those problems.

7. Visual materials should aim at helping persons rather than at bolstering institutions.

Other organizational groups of the Seminar spent much time in evaluating films already produced and making suggestions for films to meet the needs of the average church today. The General Church School group recommended films for the development of the Christian faith, stewardship education, leadership enlistment and training, missionary activities, family life education and other phases of church life and experience.

It was generally conceded that great value was received from resource persons outside and inside the church organizations. Plans are being worked out by Methodist educators to continue research and investigation in this field, and to carry the results to the church at large.

### III

## The Significance of Radio and Audio Programs for Religious Education

HARRY L. WILLIAMS

Upper Room Radio Parish, Nashville

**R**ADIO is a distinct art form unlike any other means of communication. It is a one-dimension medium in depth; it paints pictures in sound. Its power to convey belief, stir the emotions, and activate the will has been abundantly demonstrated. Radio's gross billings for advertising in 1945 totaled \$411,547,628.00. This fact alone attests the power of radio.

### THE POTENTIAL OF RADIO

Radio is the greatest means of mass communication since the advent of printing. Over sky wave and earth wave from more than 1,004 amplitude stations pour the voices of babel to sell, to entertain, to propagandize and to educate.

These voices are heard by over 110,000,000 persons who listen on an average of

three hours and fifty-two minutes a day, through an estimated 60,000,000 receiving sets, in more than 33,100,000 million radio homes. Almost every man, woman, and child in America is within the reach of radio. It was this miracle of radio that, for the first time in our history, sent one man to the White House four consecutive terms, a man who had talked to more people at one time than any other man in history. It is a matter of scientific record that the late President Roosevelt had a Hooper Rating of 79, the highest so far recorded.

Let me give an illustration of the power of radio to interest and influence people, and show how deeply their emotions are stirred and their wills activated.

Little Marie Kostner, a resident of St. Louis, wrote to Smiling Ed McConnell, NBC Buster Brown Shoe Show, saying that since she was a cripple and unable to attend his show on her birthday would he please send her a birthday card. Smiling Ed McConnell sent her a card but he also read her letter over the air, a broadcast which covered fifty-nine NBC stations. Marie Kostner subsequently received 210,055 birthday cards and gifts as a result of this broadcast, the largest mail ever delivered to a single person by the St. Louis post office. This was a children's audience and a children's response. Their feelings had been stirred and they acted.

One of the "soap operas" was trying their heroine of the serial for a crime she did not commit. The trial was going against her and in this particular episode it looked as if she would be convicted. This was an audience show and after they went off the air a lady in the audience went to the actress playing the heroine, and said, "Do not worry, my dear, I am sure it will come out alright, we pray for you every night." This happened in an NBC studio in Chicago. Listeners had so closely identified themselves with the characters that they were no longer fictional but real in their thinking.

Good radio can interest and influence people. It can also interest and influence

people religiously. Think of what might be done by the forces of Christendom if they were to utilize this medium to its fullest extent in making the world Christian! The Church is just now coming alive to this possibility. Great plans are in the making for the use of this means of reaching people.

#### AUDIO EDUCATION AIDS

In addition to radio there is the whole field of audio education programs that are increasingly being made available for churches and church schools. Recorded sound adds a new dimension to the local church program. The medium of printed material offers the best in content, while the medium of sound, through recording and transcription, adds fine artistic interpretation. Not only what is taught is important; how it is taught is equally important.

One distinction needs to be kept clearly in mind between radio and audio education programing. The aim of radio is to reach the greatest possible audience for the longest possible time. It must, therefore, first be entertaining and only secondly educational. One is reminded at this point about the professor who read a pupil's paper. He said, "I see you have succumbed to the temptation of being entertaining." The pupil's reply was, "I have to be interesting for I am not a professor. No one has to listen to me or buy my book." Education can be interesting as well as educational. Audio education does not need to have a popular appeal but it can be made interesting for it speaks primarily to the emotions of people as well as to their reason.

#### THE RELATION OF RADIO AND AUDIO EDUCATION PROGRAMS TO RELIGIOUS EDUCATION

The radio writer, or producer, has learned to paint pictures in sound. He thinks in sound, he feels in the terms of sound, he knows what sound will do to the emotions, the mind and the will. He knows that the screech of a tire can send a chill down the spine. He knows that the eerie sound of

a train whistle in the night can bring a sense of awe and wonder. He knows the power of music to create feeling, to prepare the way for what is coming and to form a transition, a bridge from one mood to another.

I would say the most distinctive contribution of sound in the realm of religious education is its effect upon the emotions. We have done well in educating the mind, but we have done little to educate the emotions. Religious attitudes can be caught; they are conveyed through great music and the use of dramatic forms. The great truths of Christianity, the principles of spiritual living can be demonstrated in life situations that are artistically created and portrayed through the established devices of radio technique.

Christianity, particularly Protestant forms, has been dubbed "the talking religion." At last we have a medium through which to convey Christian truth other than by means of words. Now we can show how it fits into life; how it governs and controls life. Christian behavior patterns can be portrayed in the most vivid manner, with emotional conditioning, which will not easily be forgotten. Religious broadcasting is being lifted to a higher level. Both church agencies and commercial interests broadcasting religious programs are doing an increasingly better job.

Churches can make a much wider use of the programs that are now on the air. All four of the major networks publish monthly bulletins that tell of their educational and cultural series. Many of these programs could be utilized as bases of discussion groups or class work. Some companies, even commercial advertising concerns, are willing to provide transcriptions of broadcasts previously made, for local church use. Many ministers have made wide use of this service and thereby added greatly to their program of Christian education. The least the church could do would be to publicize worthwhile programs giving specific broadcast information. The CBS listener's guide to cultural and educational programs

would be a source of reliable information for the pastor to give his people. CBS American School of the Air has an excellent coverage of very wide scope. NBC's "Destination — Tomorrow" is a series of workshop productions on techniques, church groups, forums and discussion groups. "American Story" series, Inter-American University of the Air, is an excellent educational program. The pastor will find that NBC's monthly bulletins, "Broadcasting in the Public Interest", will be of excellent service to him in keeping his people informed as to the best listening opportunities. Also from the National Broadcasting Company the NBC University of the Air could be followed with avid interest by selected groups.

By use of some one of the several wire recorders, which are now being made available at reasonable cost, educational programs can be taken off the air and used at the listener's discretion. This offers untold possibilities for church groups, classes in Christian education and rural churches.

#### AUDIO AIDS IN RELIGIOUS EDUCATION

Whether it is motivation, methods, or the creation of attitudes that we seek to inculcate in the listener, audio aids can be an effective means of teaching. The consideration of these aids falls into three areas: necessary equipment for the use of records and transcriptions; program resources, and the principles and practices of utilization.

More and more churches are purchasing sound equipment ranging all the way from simple playback or phonograph to bell tower amplifiers with public address facilities piped throughout their educational buildings. Audio programs are available on both records and transcriptions. Technically a record is a ten or twelve inch platter that turns at 78 r.p.m. while a transcription is usually a fifteen inch platter that turns at 33 1/3 r.p.m. Records are cut laterally while transcriptions are cut either lateral or vertical. They may run outside-in or inside-out. They may have been recorded either flat or with an orthacoustic filter. They may run anywhere from eighty to one hundred

eighty lines to the inch.

While sound is now being recorded on both film and wire, these are not in general use at the present time so we need concern ourselves with only the platters.

If one is considering the purchase of playback equipment, such equipment should provide for the following minimum requirements:

1. The turn table and pick-up arm should be able to play ten, twelve, or fifteen inch records.
2. One should have a dual speed motor in order to play either records (fast) or transcriptions (slow).
3. The pick-up arm should have less than a two ounce pressure to insure a minimum of surface noise and longer wear.

Generally speaking there are three types of pressing; shellac, vinolyte, and plastic. All three require light pressure. A crystal pick-up should have less than two ounce pressure; a magnetic pick-up will have more.

Platters may be cut eighty to one hundred eighty lines to the inch. The finer the lines the finer the needle required. The fine shadowgraph needles are considered the best. A jewel needle is good if the equipment is permanently installed but is apt to be broken if one uses portable equipment. If one wants to be prepared for the fullest use of audio aids the equipment should be installed with an orthacoustic filter so that programs which have been recorded orthacoustically may be played back through the same filter. Some speakers are equipped with a noise filter to reduce surface noise. Some transcriptions, those made by *World*, may have been made with a vertical instead of lateral cut. To provide for all types of playback one will need a vertical pickup with his turntable. In addition to a variable speed motor, a speed regulator can be of great assistance. The pitch as well as the tempo can be modified with this adjustment.

The bottle neck in all sound production is the speaker. Quality reproduction will require a good speaker of a fair size. The best approach to equipment is to draw up

detailed specifications of what one expects his equipment to do and then consult a local sound engineer concerning the best equipment that will meet these needs.

Catalogues of the various record companies and transcription libraries available to radio stations will offer numerous suggestions of possible program material. The audio, visual and radio departments of church boards have numerous offerings that are available for local church use as well as for broadcasting. Some specific suggestions along this line: The International Council of Religious Education, has a daily five minute program entitled "Victorious Living". These also could be used over local public address systems. The radio department of the Congregational Christian Church, 287 Fourth Avenue, New York City 10, has two very excellent series of radio programs that can be used in the local church, "All Aboard for Adventure" and "The Radio Bible." These may be procured by writing to Rev. Everett Parker, Director.

The Board of Lay Activities, 740 Rush Street, Chicago 11, Illinois, has a series of sixty-five Stewardship stories which have been produced for broadcast purposes but also could be used locally as well.

The Upper Room Radio Parish, 906 Medical Arts Building, Nashville, has two series of programs, one of an inspirational nature entitled "Music for the Soul" and the other a series of teaching programs for the Christian family entitled "The Christians." While these are designed primarily for broadcast they may be used over local public address systems.

The New Life Movement, 1201 Medical Arts Building, Nashville, has a series of talks programs which could be used locally.

The General Board of Evangelism, Medical Arts Building, Nashville, has a series of six audio education demonstrations in Visitation Evangelism. These have proven to be a very effective means of teaching Visitation Evangelism.

An album is available entitled "The Story of Jesus," produced by Gibbons and Barron,



3000 Sheridan Road, Chicago.

The religious educator must not only be a wide reader but he must be a long listener to know what is available for his people.

The teacher needs to keep in mind that audio aids are just that and nothing more. They are not a substitute for teaching. There are numerous ways in which audio aids can be used effectively, and many more which can be devised by the resourceful teacher. He will discover that the listening habits of his class will have been established. Radio has taught people to be good listeners. There are certain materials that can best be taught by audio aids, others can best be taught by visual aids and still others may be most effective with a combination of both audio and visual aids. The religious educator will have to do a great deal of experimenting to determine which type of aids is most effective in various fields. The demonstration method is one of the most effective ways to teach methods. This is true whether it is teaching how to sing a hymn, or an effective approach in making a survey, or Visitation Evangelism, parent interview, or pupil counseling. These may all be demonstrated by carefully prepared scripts, professionally produced, for the use of the teacher. I think pastoral counseling might be taught by demonstration methods. Demonstrations serve as a point of reference with the teacher and keep the subject firmly fixed in the mind of the pupil.

I have used audio aids in teaching adult courses in visitation evangelism with those who have had no previous experience in this type of work. One group from one audition was able to get every point that was demonstrated. The subsequent instruction period served merely to emphasize the principle that was lifted up and to point out to the worker the possibilities of his own approach. More than this, the worker gets an atmosphere, a feel, which cannot be secured in the purely pedantic approach.

We know that inspiration plays a very large part in religious motivation. Music

serves a great purpose. The greatest music by professional talent will lift the hearts of people in devotional exercise and make possible the devotional experience that cannot be obtained with merely printed materials.

Children are not the only ones who love stories. Drama can be a powerful means of motivation in all age groups.

Religion is caught as well as taught. A gripping portrayal of self sacrifice can become a contagious attitude in the life of a boy or girl, providing it is the kind of situation in which he himself lives. Life situation teaching is most effective. Audio aids provide in an easily assimilated form, materials that will help to clear religious thinking.

A progressive pastor made an interesting experiment with the use of transcriptions as an aid to clearer religious thinking. He secured a transcription of Danna Burnett's story, "The Question," which was broadcast by "The Listening Post" on Memorial Day, 1945. This was given to his people in a Sunday morning service in place of the sermon, having been properly surrounded by a fitting devotional service. A study of the results reveal the following facts:

Out of 100 who heard the service, 38 rated it as effective and 3 as good. 26 said the question discussed was a problem to them. The solution presented gave an answer to 26. 36 liked the use of the transcription. Practically all felt that the presentation was more effective than the preaching method.

Life situation teaching by means of powerfully conceived and artfully executed drama offers unlimited vistas for the religious teacher. One of the outstanding advantages of audio education aids is that it offers the teacher a change of pace from the usual method of approach. Any aid could easily become a crutch. When it does so, it soon loses its effectiveness. An overuse of any particular method will dull the edge.

## The Audio-Visual Workshop at the College of the Pacific

FRANK LINDHORST  
College of the Pacific

**T**HE AUDIO-VISUAL Workshop held at the College of the Pacific, Stockton, California, the third week in July this summer, is only a part of the audio-visual education program at the college. But it *is* a part, and from the viewpoint of the churches of the Pacific Coast it is a very important part.

No one should need to argue for the values of audio-visual materials for teaching purposes, when intelligently used. Yet, it is true on the west coast, as in other sections of the country, that comparatively few churches are using them. And even a smaller number of churches are using them effectively.

It was the very limited use of these valuable tools that prompted the holding of the workshop. The Council of Churches of Northern California and Western Nevada joined with the college in planning and promoting the project. The joint committee organized to plan the workshop felt that if they could stimulate the ministers and laymen by demonstrating the effective use of this method, and then could train leaders to carry on in the local church and community, the use of the method would be greatly increased, with worthy results. They were conscious of what has been discovered in the use of the audio-visual method — namely, that persons learn 35% faster and retain what they learn 55% longer. If they could help church leaders learn not only how to expedite the acquiring of knowledge with the use of these materials, but also how to use them to move persons in experiences of worship, they would greatly advance the work of the church. Hence the following statement of objectives worked out by the committee:

1. To stimulate the leaders in the churches of the Pacific Coast to see the values in and to begin a more extensive use of the audio-visual method for teaching.
2. To demonstrate the use of audio-visual materials for teaching and worship situations.
3. To enable leaders to preview many of the films and slides now available, that they may evaluate them for their own program, and become acquainted with the wide range of materials now in circulation.
4. To train persons in the handling of equipment for projecting materials and in the making of non-projection materials which can be used in teaching.
5. To permit leaders to examine and judge the relative merits of the several makes and kinds of projectors and record players.

To meet these objectives time was provided each day for general sessions, in which the principles for the use of the audio-visual method were presented, the basic principles for art interpretation were discussed, film and slide previews were held, a partial survey was made of public school materials usable in the church, and distributors of equipment were given an opportunity to demonstrate and explain their merchandise.

Two periods each day were given to smaller program-planning groups and laboratory skill-learning groups. The three program building groups were local church program-planning, field supervisors, and children's workers. The laboratory groups included, camera craft for beginners, non-projection materials, slide making and copying, and radio broadcasting.

Each evening near the close of the day



a carefully planned vesper service was held. Audio-visual materials were used in these vesper services. The first service of worship, held on Monday afternoon (the opening day), was built upon the theme "Truth Visualized by the Fathers," and centered around an interpretation of the symbolism in the college chapel.

How well the committee sensed the needs of the church leaders is seen by reading through the list of things on which those present wanted help. In the opening session each person introduced himself, adding to his name and town and the agency he represented, a statement of what he wanted to get at the workshop. Here is a representative list of the needs expressed.

"Have done nothing in the field, Want to learn everything." "Contemplating buying a projector. Want to know about available equipment." "Here to find out about materials and equipment. Have a sound movie projector, want a slide projector." "Want to use audio-visual materials in metaphysical teaching." "We have a screen only. We want to know what else we need." Representatives of a publishing house, and March of Time: "We want to know what the church is interested in so we can supply it." "Have record player and sound projector. Want to know how to use them." "Interested in production of Christian films." "Interested in studying Christian art." "Materials that will fit into a rural situation." Field worker: "Want to develop a program of visual materials." "Have used visual materials considerably. Here for more information." "Interested in a complete program of visual education for youth and adults."

The response to the workshop was far beyond our expectations. Having been related to the national workshop from its inception and knowing the attendance there for the whole country, we anticipated a registration of fifty to sixty at this regional project. All were surprised, happily so, when the registrations reached 124.

A tabulation shows a fine spread of representation among denominations, positions,

interested groups, and territory. There were present — 3 students, 9 film and equipment people, 2 district superintendents, 18 Sunday school teachers and departmental superintendents, 5 members of audio-visual education committees, 11 various other positions in local churches, 1 state director of weekday schools, 27 ministers, 6 college professors, 5 directors of religious education, 1 administrative assistant to the National Conference of Christians and Jews, 10 laymen with no specific position in the church, 8 superintendents of weekday and Sunday church schools, and 2 executive secretaries of conference boards of The Methodist Church. Denominations represented were — 1 Reformed, 8 Christian, 1 Friends, 4 Congregational, 46 Methodist, 2 Disciples, 8 Baptist, 1 Church of God, 3 Church of the Brethren, 2 Episcopal, 1 Mission Covenant, 2 Federated, 13 Presbyterian, 1 Unity, 1 Evangelical and Reformed, 3 Latter Day Saints, 12 not given. Although the majority of those present were residents of California, as would be expected, four other states were represented, namely, Washington, Iowa, Michigan, Illinois.

Some of the developments in the workshop are another testimony of what happens when creative people have an opportunity to work in a creative situation. For instance, the radio laboratory group made a recording of a round table discussion about the workshop, telling what it was, what they sought help on, and the help they received. The recording is available for use this year in promoting the next year's workshop. The regional executives worked out detailed plans for regional one-day promotion meetings dealing with audio-visual education. The planning group for children's workers made plans for the use of audio-visual materials in their weekday released time schools, several of the group being released time teachers.

After two months have passed one can look back and give some evaluation of the week's experience. Did we reach the objectives we set out to reach? The answer

is "only in part."

1. It was quite clear to those who attended, and is to us now as we look back upon it, that really to teach skills in production, handling of equipment, and the building of teaching and worship experiences with audio-visual materials, one must have more time to spend on the things one wants to learn. Perhaps a two weeks' seminar should be set up for training in skills. The college proposes a two weeks' seminar in audio-visual education this next summer, holding a workshop also the second week. Such a seminar will make possible the learning of skills, one or more, in photography, production of materials, projection, radio, program building etc.

2. It was discovered that there are many public school audio-visual materials usable in the church. There is a great need for a list of these indicating in what phase of the church's program they can be used. We propose to begin such a listing within the next few months.

3. There were many churches on the coast stirred to greater interest and activity in this field. Since the workshop requests for help have been numerous. All of this points to the need for the college to "step up" its program in audio-visual education. This it is doing. A broadcasting studio with a new FM station is now being built. Two courses in audio-visual education are now offered in the regular school year. Courses in radio are also offered. A course in audio-visual education for five weeks will be offered in the regular summer term in addition to the two weeks' seminar and the workshop. A new wing is already planned for the chapel and religious education building to contain a fine audio-visual unit, including private projection rooms for students, a private dark room, a large projection and lecture room, a craft room where non-projection materials can be made, and a work and storage room for audio-visual equipment and materials. These plans have been considerably stimulated by the workshop.

4. The workshop helped all present to

see that they and other churchmen must get behind the agencies now producing or planning to produce materials for church use. Not only does the church need many more materials, but the materials produced must be much more closely related to the program and curriculum of the church. The workshop helped producers and distributors to see this.

5. By looking again through the list of those who attended, one realizes that the workshop in audio-visual education is a project and an area in which persons of various denominations can come to appreciate each other and learn to work together. In a very real sense the field of audio-visual education is a channel through which the Ecumenical Movement can be furthered.

6. The workshop revealed not only the need for many more materials for use in the church, but also the need for a much *better grade* of materials. It was felt that here is a real need for more and better materials dealing with the social issues of today, materials dealing with interpretations of the teachings of Jesus, more materials produced with the parables of Jesus as the theme, materials on the background of the Bible, films built upon the lives of great churchmen, and more materials designed to build morale among church leaders and to train them for their specific tasks.

We add a conviction growing out of experience in the three national workshops, this regional workshop, and several short term workshops. It is, that although we may need to continue workshops in audio-visual education for a long time, yet we must increasingly build our training in audio-visual education into the regular teacher training program of the church.

This means not just having classes in audio-visual education at colleges and training schools. Rather, it means using the audio-visual method as well as others in all classes. As all training and college classes increasingly use them, there will be less and less need for studying how effective they are.

## Summer Seminars

W. McFERRIN STOWE

General Board of Education, Methodist Church

**T**HE POTENTIAL creative power of group thinking is recognized by most religious educators, but until recently group thinking has not often been used effectively in training adult leaders. This learning process where used with adult leaders usually is limited to committee meetings or to short term classes. Granted that an occasional committee meeting is creative, still too many are restricted by the prejudices and the limited experience of the members of the group. Seldom is study a prerequisite for or associated with committee work. Short term courses usually last no more than ten days and it is practically impossible for a group to give the study and the united thought needed for creative work in so short a time.

Although there have been some outstanding exceptions, practically all of the creative thinking in religious education in the past has come when one individual through study, self-discipline, and thought has added some idea to the accepted findings of others. The future in this field may follow the same pattern. However, if group thinking is potentially a more creative process, then it is the pattern which must be developed.

The logical place for creative group thinking is in the theological seminaries or the graduate schools of religion and religious education of our churches. The problem here, however, is that few of the seminary or graduate students, brilliant as they may be, have had the practical experience or possess the maturity necessary to do pioneering in this field. On the other hand, it is difficult to get persons of maturity, ability, and training to give enough time to such a group to help unveil the new frontiers of religious education. However, persons of the second group must be secured to do this, difficult as it may be.

Recognizing the difficulty of getting the leaders desired as group members, yet believing greatly in the potential of group thinking, the Division of the Local Church of the General Board of Education of The Methodist Church, in co-operation with several Methodist Seminaries during the last two years, has launched a program of this nature. Surprisingly enough, selected participants in almost every case were able to give from three to six weeks in these group seminars. Although at times leaving much to be desired, these seminars have proven so successful that they will be continued and expanded in the years to come.

Although the subjects studied by the seminars vary widely and although some could be characterized as "in service" training, still there are certain principles which are rather carefully followed in the planning of all of these studies. These principles are:

1. The plans for a seminar are made jointly by representatives of the Division of the Local Church and of the seminary where the study is to take place.

2. Expenses such as travel and study scholarships and leadership honorarium are shared by the co-operating bodies.

3. Areas of study are chosen which ordinarily are not a part of the school's curriculum.

4. Graduate credit is offered for the work done.

5. Participants in the seminars are carefully chosen, usually not only on the basis of what they will receive but especially on the basis of what they will contribute to the group thinking and the leadership they will be able to give to others in this field.

6. Each participant receives a scholarship and in this way participants can be carefully chosen.

7. An attempt is made to secure the finest known leadership in the nation for the particular study being made.

8. In the more creative groups printed or mimeographed reports of principles, findings, and recommendations are issued.

#### "IN SERVICE" TRAINING

Four of the six seminars held last summer were primarily for the purpose of helping the participants think through their usual responsibilities in Christian education. Participants usually were chosen in the light of what they might contribute to the group thinking as well as what they would receive from it. A brief description of these four seminars follow:

*Educational Directors:* For the second summer a special course for educational directors was taught at Garrett Biblical Institute by Dr. L. F. Sensabaugh, minister of education of the Highland Park Methodist Church of Dallas, Texas. The distinctive characteristic of this course was that it was primarily for educational directors who had not had formal training for the work they are doing. Many former school teachers, Sunday school teachers, youth workers, and others have been drafted by some church and given the responsibility for the educational program of the said church. This has been especially true in these days when many financially prosperous churches have for the first time sought a paid educational director. There has been a shortage of trained persons to accept these responsibilities and so untrained workers have come in. The five-week course at Garrett was primarily for these persons.

The meager background in religious education of a majority of the class members naturally limited the original thinking of the group, yet the group thinking brought the students through to new understandings of the principles and procedures of administration in Christian education. Both years the course has been tremendously valuable to the participants. Such training will be repeated next year, but in addition there will be a more creative experience in a seminar

dealing with "Theology and Christian Education," which will be for highly trained local church directors, and out of which should come some new directives in this area of thought.

*District Superintendents:* In The Methodist Church there are ministers appointed to supervise the work of the churches within a territory known as a "district." These men are called "district superintendents." Usually these men have had no specialized training for the responsibilities which they assume when they are appointed to the office. Recognizing these facts, the Division of the Local Church of the General Board of Education in co-operation with Gammon Theological Seminary of Atlanta, Georgia, established a four-week school for district superintendents of the Central Jurisdiction. Only those persons were invited who were in their first, second, or third year in the office. Dr. J. Fisher Simpson, director of Leadership Education of the General Board, and Professor Prince A. Taylor, Jr., of Gammon, led this group. Study and group thinking characterized the seminar and out of it came a more constructive concept of the work of a district superintendent. With the background of the thinking of this year's seminar, next year another seminar will follow which will consider exclusively the creation and projection of a more adequate educational program for a district.

*Conference and District Directors:* The educational program of The Methodist Church includes in each district a director of children's work, a director of youth work, and a director of adult work. Each conference also has a director of each of the age groups, a person who gives guidance to the district directors within the conference. A continuing program of training is carried on by the General Board for these leaders with special short courses being given during the summers in most sections.

For the past two summers there has been a more extensive type of training during the first summer school term at Iliff School of Theology in Denver, Colorado. Age group directors from Colorado, Kansas, Nebraska,

Wyoming, Montana, and Idaho have been brought in to share in these seminars. Special emphasis is given to the specific needs of these mid-western and western states. Resulting from these seminars have come new programs and procedures which have special significance and application to that section of the nation.

*Rural Pastors:* At Westminster Theological Seminary in Westminster, Maryland, a group of forty-four outstanding young ministers from Delaware, Illinois, Maryland, New York, Ohio, Pennsylvania, Virginia, and West Virginia spent three weeks in seminars concerned with the ministry to rural life. This was a co-operative enterprise not only between Westminster and the General Board of Education but also the General Board of Missions and Church Extension of the Methodist Church and the United States Department of Agriculture in Washington. This attempt to make religious education more creative in rural life was led by Dr. Henry M. Johnson of Emory University. Although no printed document came from this seminar, the results of this year's study will be the foundation for future study next year which may blaze new trails in religious education's place and procedure in rural America.

So in these four different areas of need special training was carried on during the past summer. Each is an area where old methods need to be re-examined and new concepts created. Those planning this work believe it can best be done for the individual and for the church by the pooling of the experiences and ideas of a number of capable and consecrated persons.

#### EXPERIMENTS IN CREATIVITY

The seminars which have been described above followed a more or less familiar pattern, but the two which fit under the title of "Experiments in Creativity" were exactly that. They took all findings of the past and re-examined them choosing and selecting what seemed best and truest and then sought to push back the walls of the future and project new principles and plans for the

tomorrows. One of these seminars was concerned with the use of visual media for Christian teaching, and the other was a re-examination and a re-evaluation of the program of religious education of the General Board of Education of The Methodist Church.

*The Visual Media in Religious Education:* For a three week period, at Emory University in Atlanta, Georgia, a group of authorities from various fields came together for creative and concentrated thought upon the place, production, and use of the visual media in Christian education. This seminar was sponsored by the Candler School of Theology of Emory University, the Division of the Local Church and the Editorial Division of the General Board of Education.\* Fifty very carefully chosen persons participated in the study, including writers of curricular materials, editors, pastors, local church educational directors, conference executive secretaries, field representatives of the General Board of several denominations, and professors of religious education from theological seminaries. Under the direction of Rev. Howard E. Tower, director of Audio-Visual Education of the Methodist Board of Education, a planning committee worked for six months preceding the date of the seminar.

Resource leaders were brought from every known area where visual aids have been used effectively. Representatives came from Hollywood to share their experiences, and also from the Army and Navy, Encyclopedia Britannica, the public school field, as well as religious film producers and distributors, and commercial producers. Films, sound and silent, film strips and slides were reviewed to study techniques and accomplishments. The seminar was divided into four groups, namely, workers with children, with youth, with adults and persons with administrative or general responsibilities.

Three things were done by the seminar: (1) the establishment of principles for use

\*See report of this Seminar by Professor Henry M. Johnson on pages 326-329 of this journal.



in evaluating a piece of visual material as an educational tool; (2) the evaluation of certain materials now in existence in religious education; and (3) the planning for and description of certain film strips, slides and films which are needed as an integral part of certain curricular units and of certain general educational programs.

A printed report of this seminar has been published. It is a monument to the effectiveness and creativity of group thinking. Further study in this field cannot ignore these findings resulting from the Emory Seminar.

*Young Men Plan the Future:* In certain respects, the most interesting "experiment in creativity" was tried at Boston University School of Theology. For a six weeks period twenty-five of the Church's ablest young men re-examined the educational premises and program of The Methodist Church.

Each of the ten seminaries of The Methodist Church was asked to name its four outstanding graduates who have been in the pastorate from five to ten years. To this list were added nominations made by staff members of the General Board of Education. From sixty names submitted, twenty-five men were chosen and invited to participate in the Boston Seminar under the leadership of Dean Robert J. Taylor of the University of Southern California and Rev. M. Earl Cunningham of the Methodist Board.

The purpose of the seminar was to critically re-examine the accepted principles of religious education and of the program of education of The Methodist Church, and to project plans and principles for the future. An eleven page mimeographed report came from the thinking of the group and certain changes probably will come into the Method-

ist program because of these recommendations.

It is not yet possible to rightly evaluate such a seminar but as this type of group thinking is entered into by groups of the ablest young ministers year after year over a period of time, new concepts will arise and more efficient methods will evolve and the curtain hiding the future in religious education will be pulled aside.

#### CONCLUSIONS

So ends a short description of some of the adventures in religious education that one denomination tried during the past summer. Three conclusions may be of value to other groups considering such a program. They are:

1. This adventure in co-operative planning has helped the seminaries and the General Board of Education to see their mutual problems and to work together in solving them.

2. This adventure in adult education has begun to answer the needs of adult leaders who before this time could find no place to receive the specialized training they needed to efficiently carry out their responsibility.

3. This adventure in group thinking is evidence that this is the most effective kind of religious education in many realms and that the whole is more than the sum of the parts; also that persons of ability will give the time for creative group thought if it is concerned with worth-while objectives.

Although no final judgment can yet be given, at least these experiments have been successful enough that they are being continued with a great deal of enthusiasm and with no less faith.

# Adventures in Religion and Education\*

**WAR-TIME BACK-TO-THE-LAND MOVEMENT OF OLD-AGE GROUPS.** The Bureau of Agricultural Economics, U. S. Department of Agriculture, reports on a number of experimental rural settlements by and for older people on the Pacific coast. (*Rural Sociology* June, 1946). The study describes activities in detail and concludes the older people who have financial means and independence can create a community fitted to their own needs and position in the life cycle.

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**TEACHER SHORTAGES IN 1946.** Educators everywhere are concerned about the serious lack of teachers. *School Life*, U. S. Department of Education organ, reports that recovery of America's schools from war-time teacher shortages has been unexpectedly slow. In some states the situation still grows worse.

The number of emergency teacher permits enlisting teachers who do not meet regular pre-war certification standards increased phenomenally each year since the war began, as follows:

1940-41,	2,305
1941-42,	4,655
1943-44,	569,423
1944-45,	78,665
1945-46,	108,932

Causes: lack of new recruits due to falling enrollments in teachers' colleges; low salaries, lack of acceptable working conditions.

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**AMERICAN MOTHER OF 1946.** Emma Clarissa Clement of Louisville, widow of Bishop George C. Clement, mother of seven children, and a member of the Negro race is this year's choice.

She is a graduate of Livingstone College, Salisbury, North Carolina; Active Church Woman; Charter Member, Southern Commission on Inter-Racial Cooperation; Secretary (Negro Division), Kentucky Division American Field Army Cancer Society; Statistician, Kentucky Federation of Women's Clubs.

She is the mother of seven children:

- Abbie Clement Jackson — Executive Secretary, A.M.E. Zion Church
- Rufus E. Clement — President, Atlanta University
- Frederick A. Clement — Professor, West Virginia State College
- Ruth Clement Bond — Education Work,

\*The Editorial Committee has invited Miss Ruth Shriver to become responsible for a section of significant briefer items to be published in each issue of **RELIGIOUS EDUCATION**. Associated with her are Miss Martha Du Berry, Israel S. Chipkin, Donald M. Maynard, and Philip L. Seman.

- Haiti  
George W. Clement — Director, Red Cross, Italy
- James A. Clement — Chaplain, Seminary Professor
- Emma Clement Walker — Professor of English, Tuskegee

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**ALCOHOL AND FOOD SHORTAGES.** Reported in the Journal of the National Education Association for May, 1946.

Seven billion dollars were spent last year in the United States for alcoholic beverages, contributing nothing worthwhile to our national welfare but depriving our youth of the things seven billion dollars would provide. Added to that we have a 16 billion dollar crime bill. The Federal Bureau of Investigation reports that approximately one-third of all crime in the United States originates in liquor, with 17- and 18-year-old boys leading the crime parade. Since 1939 the arrests of boys under 18 years for drunkenness and driving while intoxicated have increased 101%. Arrests for girls under 18 years have increased 198% since 1939.

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**PSYCHIATRIST WARNS AGAINST OVER-SECURITY FOR THE YOUNG.** Dr. Karl M. Bowman, Professor of Psychiatry, University of California Medical School, says that parents ought to guard against too much security for their children after the early developmental age. They need, rather, to learn to live in an insecure world. In the coming age there will be no complete security. Dr. Bowman says that we should aim to develop personalities capable of dealing with all situations and able to bear stress and strain, rather than to create a social organization which relieves individuals of all necessity for strength of character and feeling of responsibility.

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**PARENT EDUCATION CONFERENCE AT ATLANTIC CITY.** First to be held since the war, this conference passed resolutions supporting:

- (a) Federal aid for education.
- (b) Establishment of an Inter-departmental Committee on Family Life to help co-ordinate governmental activities relating to the problem.
- (c) Recognition of the local community as the place for effective implementation; with better integration of state, county, and city programs of health, education, mental hygiene, family welfare, and marriage counselling.
- (d) Better provisions for recreation and edu-



cation of adults and youth by planning new buildings or remodeling old ones to be used as neighborhood centers in afternoons and evenings.

- (e) Greater emphasis on inter-cultural education.

\* \* \*

**HOGS AND HUMANS IN RURAL WELFARE.** Bruce L. Melvin, writing on An Iowa Locality 1918-1946 in *Rural Sociology* June 1946 describes major rural developments from 1918 to 1946 by saying that "the problems of hog-raising are being solved, but not those of the boys and girls. . . Today the provisions for education, health care and religious instruction are what they were in 1918." Also, twenty-five years have seen older adults clinging to their churches while "many of the farm boys and girls have gone to the county seat high school, (and) while there and unknown to themselves, have acquired a mind set that the "old gospel" no longer arouses.

Dr. Anderson affirms that mental and physical health, education and religion are the greatest rural problems touching human needs and relations. The author feels that the county seat is the logical unit for future cultural and religious effort.

\* \* \*

**THE THIRTEEN MAJOR PROBLEMS OF LIVING.** Decentralist living — or homesteading away from the great centers of population — concerns growing numbers of people. Ralph Borsodi's *School of Living* (as reported in the *Interpreter*, June 1, 1946) suggests the real problems of living to be thirteen:

*Psycho-physiological Problem.* How shall we maintain bodily and mental health, and when sick, restore ourselves to normal "wholeness?"

*The Occupational Problem.* How shall we spend our time; organize our work, play and rest; normalize production, recreation and recuperation?

*The Possessional Problem.* What persons or which institutions should possess land, money, goods and privilege in order that persons be not deprived of either independence or security?

*The Civic Problem.* What is the proper place of coercion and compulsion in dealing with the problem normalcy versus emergency and disaster?

*The Associational Problem.* What are the rights and obligations of individuals and groups arising out of their superiorities and inferiorities?

*The Group Problem.* What is the relation of an individual to the group, and of a group to other groups?

*The Ethical Problem.* How shall we act in the light of the consequences of our actions upon those now living and yet to live?

*The Aesthetic Problem.* How shall we train our sensibilities and develop skill and taste to realize completion and avoid frustration?

*The Epistemological Problem.* How shall we validate our actions and determine what we shall accept as true for purposes of action?

*The Educational Problem.* How shall we create conditions which will enable the truth to be discovered; how furnish examples which should be imitated; how inculcate precepts which should be observed; how issue orders which should be obeyed?

*The Ontological Problem.* What is the nature of nature as a whole; what is the nature of human nature? What are man's powers and freedom relative to his environment?

*The Teleological Problem.* What is the purpose of living?

*The Operational Problem.* How shall we implement our purposes; plan and manage our lives; organize both personal projects and group enterprises?

\* \* \*

**WHO IS GOING TO PUSH WHO AROUND?** A Proposal for Dealing with Pressure Groups. George A. Prencil, member of the River Forest school board, suggests a school board procedure in dealing with pressure groups that might apply to church affairs (*School Board Journal* August, 1946).

1. Get the facts
2. Weight the facts and decide on the action
3. Take that action
4. Check the results

Appointment of a small sub committee to implement such procedure will save mistakes through on-the-spot, hasty effort to assuage.

\* \* \*

**1946 TRENDS IN CAMPING.** *The American Camping Association*, at its first post-war annual meeting in Boston, expressed approval of the trend toward public school camping and is getting ready to assist in every way it can.

Four states are undergirding the "camp-for-every-American-child" idea; New York and Michigan by legislative appropriations, Washington and California by establishing departments of camping.

*Life Camps Inc.*, guided by L. B. Sharp, pioneer in applying progressive education methods to camping, conducts a six-weeks session, with graduate credit, at Lake Machipacong, Sussex, N. J. Purpose: for school superintendents, principals, faculties of teachers' colleges, executives and leaders of youth-serving agencies; it combines formal class instruction with laboratory experience in camping. This program has twice been featured in *March of Time* in the movies, in recent years.

*Extending Education* is an occasional printed periodical dealing with round-the-year camping, published since 1943 by Life Camps, Inc. Subscriptions are free to school administrators, teachers, camp directors, and others interested in camping and outdoor education. Address request to National Camp, Life Camps, Inc., 14 W. 49th St., New York 20, N. Y.

Liaison interest of public school educators in school camping idea is indicated by the Educational Planning section of the *School Executive*

for February, 1945, which gave 12 pages and five articles by Dr. Sharp, William Gould Vinol, Howard H. McClusky, and others.

The State of Michigan is in the second year of a five year experiment in school camping, underwritten by the Kellogg Foundation.

Western Michigan College of Education (Kalamazoo) offered for its third summer its Clear Lake Summer Workshop in school camping and outdoor education.

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**CITIZENS' FEDERAL COMMITTEE ON EDUCATION HOLDS FIRST MEETING.** The Citizens' Federal Committee on Education, which held its first meeting April 8-9 in Washington, named as its Chairman, Thomas C. Boushall, and as its Vice Chairman, Kathryn McHale. Mr. Boushall is Chairman of the Committee on Education of the Chamber of Commerce of the United States, and Dr. McHale is General Director of the American Association of University Women.

Purposes of the newly created committee are twofold, "first, as representative citizens to act as advisers to the U. S. Office of Education; and, second, to distribute throughout the groups which they (the Committee members) represent information on services being rendered by the Office of Education." The initial conference under the leadership of Commissioner Studebaker laid the foundation for future activities of the committee.

Members of the Committee who attended the initial meeting represented the American Farm Bureau Federation; Brotherhood of Locomotive Engineers; Engineers' Council for Professional Development; American Bar Association; National Negro Publishers Association; National Federation of Business and Professional Women's Clubs; Congress of Industrial Organizations; Department of Education; National Catholic Welfare Conference; Chamber of Commerce of the United States; Federal Council of Churches of Christ in America; American Medical Association; National Association of Manufacturers; American Legion; National Council of Negro Women; National Congress of Parents and Teachers; American Association of University Women; National Grange; and American Federation of Labor.

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**NEW ORGANIZATION LAUNCHED.** At the May 1946, Buffalo Conference of Social Work, the Association for the Study of Community Organization came into being. Arthur Dunham, professor of community organization at the University of Michigan, and Russel H. Kurtz, assistant general director of the Russel Sage Foundation, were instrumental in setting plans in motion; and the former will be chairman of the new organization for the year. In the hopper for action are these:

1. Stimulation of and active assistance to local community organization discussion groups.
2. Issuance of a news-letter or similar period-

ical bulletin, including a check-list of new books, pamphlets, and articles on community organization.

3. Cooperation with other organizations in stimulating the production and publication of needed literature on community organization.

4. One or more meetings at the National Conference of Social Work in San Francisco in April, 1947.

Registration dues are \$2.00 per year and should be sent to Arthur Dunham, chairman, Association for the Study of Community Organization, 60 Farnsworth Avenue, Detroit 2, Michigan.

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**PRIZE CONTEST ON PROBLEMS OF HUMAN ADJUSTMENT.** The closing date is October 31, 1947, the Sponsor is the Institute for Religious and Social Studies, the first and second awards are \$2500 and \$500, with publication of the top winning manuscript in a volume to be distributed by Harper and Brothers. For full details write to the Institute for Religious and Social Studies Prize Contest, 3080 Broadway, New York 27, N. Y.

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**RURAL LIBRARY SERVICE IS STILL LOW.** In 1946, the American Library Association continues to say that today's libraries are reaching only a small number of people. Rural areas, particularly, continue to suffer. Of the 3,070 counties in the United States, 587, many of them rural, have no public libraries at all. Five-sixths of these are in the South.

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**RECREATION.** The June, 1946, issue of *Recreation*, was devoted to State recreation services; including state parks, forests, highways, extension services, youth authorities, libraries, universities, educational authorities and planning boards.

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**WHAT PRICE PEACE?** Three United States business concerns spend more in one year for advertising than our nation contributes to the work of the United Nations.

There are known to be only about 270 full-time workers in peace agencies as compared with the more than 27,000 employed at the Willow Run bomber plant alone. About 60,000,000 people were involved in our total war effort. One thousandth of that number would easily include all part-time workers for peace.

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**WHEN RESEARCH BECOMES EFFECTIVE.** Robin M. Williams, in Review of Current Research, in *Rural Sociology* June, 1946, suggests that the findings of research never are fully utilized if broadcast only through the printed page, but that "science as a guide to action is of maximum usefulness when it reaches the key people whose decisions have the widest social consequences." Also, that "best results come from repeated personal contacts with persons in positions of influence and authority."

# PROPHECY FOR ADULT EDUCATION. (annual Report of the Director for 1945-46)

Morse Cartwright, director, believes that it is the *quality* of leadership in post-war education that will be important, that there must be a professional, but an even larger volunteer leadership available . . . "participating without thought or expectation of monetary return for their services and without standards by which to measure their fitness or effectiveness for their adult work. The adult education movement must assure responsibility for the training of leaders on a scale not yet realized, through training groups and classes both of the pre-service and in-service type, workshops, conferences . . . must be marshalled for the task in hand."

\* \* \*

**A ROSE BY ANY OTHER NAME.** From the Kansas City Schools, and reported in *School Executive* for March, 1946:

The evolution of the prescribed educational lingo has been an amazing development. If, about 1900, a teacher at a university brought a hen to class for teaching purposes, while this was an innovation, the hen was simply a hen. By 1910 this hen was a "problem." In 1915 it had become a "project." Around 1919 the hen was a "unit of work." By 1925 it had become an "activity." In 1930 it was the "basis of an integrated program." And lo! In 1936 the poor hen had become a "frame of reference." As 1941 drew to a close, it was "implemented" into an "area in a workshop." In 1942 it appears to have "calibrated" as part of the "orchestration of school and community activities."

\* \* \*

**A CHURCH PLANS TO SERVE THE COMMUNITY.** The Memorial Presbyterian church in Indianapolis is planning a large program for young people.

The congregation voted to remain in its present location, rather than follow the trend to move to more desirable parts of the expanding

city, and to devote its church plant to meet community needs.

A close relationship between the entire family and the church will be developed. Tentative plans call for a swimming pool, a gymnasium, and club rooms for boys, girls, young mothers, men and entire families.

\* \* \*

**UNITED AUTO WORKERS FAVOR NURSERY SCHOOLS.** At their meeting at Atlantic City, March 23-29, 1946, the United Auto Workers, C.I.O., went on record:

- (a) As favoring the 16-year-old minimum age for employment during school hours.
- (b) Student aid for those who would be deprived of going to school.
- (c) "Day care for children of working mothers, recreational and other services that will cut down on juvenile delinquency and care for dependent and neglected children."
- (d) Nursery schools as a permanent part of our school structure, free to all parents in the community wishing to avail themselves of the opportunity.

\* \* \*

**THE NEW CITY LOOMS.** Quoted from *School Board Journal*, July, 1946. The new city is on the way. But those who try to put new wine into old bottles will be doomed to futility and disappointment. The new city will not be built by timid tinkering with old models, but will be part of a new streamlined postwar civilization built on a modern model. In this era the ideals of democracy, liberty, equality, and justice will be spelled out in the daily lives of men and women. An economy expanding in what would have been thought fantastic a hundred years ago will make this possible.

To the city builders of the future we may cite again the words of the pioneer planner Burnham: "Make no small plans. They have no magic in them to stir men's blood." — Charles E. Merriam, National Resources Planning Board.

# DIRECTORS OF Religious Education — A SURVEY

ERWIN L. SHAVER

*Secretary of Leadership Education, Congregational Christian Churches*

## FOREWORD

This survey originated in a suggestion made by a writer to the staff of the Division of Christian Education of the Congregational Christian Churches. The great scarcity of persons qualified to serve as directors of Christian education or as assistants with a major responsibility for this field in local churches, seemed to demand more vigorous recruiting and training of new personnel. In view, however, of the various problems which have arisen in connection with this position, it was thought best to discover the facts in the situation in order that past mistakes might not be repeated. As usual the suggester was asked to take the lead in such a survey project!

Throughout the study he has had the assistance of several persons. Miss Merle L. Easton of the same staff shared in preparing the questionnaires which were used and in their mailing, Dr. Harry T. Stock and other members of the staff gave helpful criticisms for the refinement of these questionnaires. Mrs. Edward R. Broad did the preliminary work in organizing the vast amount of data secured. The typing of the manuscript and checking of figures were done by Miss Frances H. Lamb. To all of these who have greatly lightened the work which such a study entails, the surveyor expresses his appreciation.

The survey is in two senses denominational. It originated in and has been conducted as a denominational enterprise. The directors and pastors contacted by means of two of the four questionnaires were those of the

Congregational Christian Churches. Whether the situation in this denomination is typical of that found in others we leave to the judgment of the readers. We believe that in most respects it is similar. On the other hand the study is very much more than a denominational study. Two others of the four questionnaires were sent to persons of broad experience in many denominations. The third went to the administrative officers of the educational boards associated with the International Council of Religious Education and also to the persons responsible for the educational programs of the many state, city and county councils of churches and religious education affiliated with this Council. The fourth questionnaire was directed to over eighty theological seminaries, training schools and colleges in which the local church directors of the Congregational Christian Churches have taken their training. It might be said that these same schools are those which furnish the vast majority of such workers serving in our Protestant churches. Therefore, we believe that our survey study is broadly non-denominational in its scope and we hope in its spirit also.

A total of 946 questionnaires were sent out with an accompanying letter. Within a month 450 of these had been returned, most of them complete with the information asked for. A few others came in later. No reminder or "second call" was sent to the non-respondents. The amazing response under these conditions is proof of the widespread interest in this problem. We are grateful to the 473 persons and agencies (represent-

ting a return of exactly 50 percent!), who cooperated by furnishing such an abundance of facts and judgments for our study, and trust that an equally widespread use will repay their willingness to fill out "another questionnaire!"

In addition to the use of these four questionnaires, information was sought from a fifth group of persons by means of personal letters. These persons were a selected number of young people active in the young people's program of the denomination. They were asked to tell how they felt about Christian teaching service as a vocation both for themselves and for young people in general. These personal requests were made by the Reverend Oliver Powell and the Reverend Ralph D. Hyslop of the staff of the Division of Christian Education.

Our study did not attempt to make a sharp distinction between men and women directors, although considerable information was included in the response which has added to our light on this phase of the problem. We were concerned primarily with the woman director, since women are in the vast majority in this type of Christian educational service. This fact accounts for the title at the head of the questionnaire forms. The questions which were included on the forms, however, allowed free expression of fact and opinion regardless of whether the worker concerned was a man or woman.

We are aware that this survey has limitations. It leaves out the answers to many questions which doubtless should have been asked. In fact, however, its scope is greater than at first intended. Like many another such project it expanded beyond its first pattern. If it results in needed discussion and action, and opens a field in which others will be led to make more extensive and detailed exploration, it will have served its purpose.

The survey is published in four parts. Parts I and II are included here, parts III and IV will appear in the January-February 1947 issue of RELIGIOUS EDUCATION. The

four parts will be reprinted and distributed by the author, and may be secured from him at 14 Beacon St., Boston 8, Mass. The price will be 75 cents for a single copy, 60 cents each for five or more copies.

#### COPY OF LETTER ACCOMPANYING ALL QUESTIONNAIRES

My dear . . . . . :

Within the last year or two our Division of Christian Education has had many urgent calls for trained Christian Education workers — directors of religious education, pastor's assistants, teachers in weekday church schools and persons to fill administrative positions. How to answer these present calls is one problem. What policy to pursue to insure an adequate supply of such workers in the years ahead is another.

Shall we engage in a program of unlimited recruiting, ignoring our experience of the thirties, when directors were "a dime a dozen?" Weekday systems are now clamoring for the best teachers. Will they continue to want those of high calibre and be willing to pay them a living wage? What schools should train such workers? How much training, undergraduate or graduate, should they be expected to have? What about pensions, tenure of office and a host of similar questions now being asked by present workers and others concerned for the future of Christian education in our churches and communities?

In order to formulate a sound policy and program for the future we need certain information as a basis. We are asking selected persons and agencies concerned — denominational boards of Christian education, state and city councils of churches and religious education, pastors of local churches, state conference officers, and religious education directors and pastor's assistants — to give us relevant information.

You can help us by answering the questions on the accompanying sheet. An early reply will be much appreciated. An addressed and stamped envelope is enclosed.

Very sincerely yours,



# PART 1

## A REPORT OF Facts And Opinions Given By The Directors Themselves

### INTRODUCTORY NOTE

It seemed logical that, first of all, those persons, who have served as directors of religious education or as assistants with a major responsibility for the local church educational program, should be asked to give certain facts and opinions about their work. The questions given on Form DAX were intended to secure these. This particular form was sent to 322 directors, ex-directors, educational assistants and assistant pastors. One hundred and thirty-eight replies with sufficient information for tabulation were received. The organization of this information follows:

#### TITLES GIVEN TO THE EDUCATIONAL WORKER

The various titles for the position of educational worker in the church should give a fairly accurate idea as to how the local churches look upon this job. Of the 136 questionnaires returned, ten gave no answer to this particular question. The 128 persons who did so listed a total of 132 titles, a few giving more than one title. The distribution is as follows:

Director of Religious Education .....	58
Director of Christian Education .....	4
Educational Director .....	2
Minister of Religious Education .....	1
Minister of Christian Education .....	6
Assistant to Minister (in charge of Christian Education) .....	2
TOTAL titles emphasizing educational function .....	73
Pastor .....	7
Associate Minister .....	7
Assistant Pastor .....	3
Assistant to Minister .....	15

Pastor's Representative .....	1
TOTAL titles emphasizing pastoral function .....	33
Minister to Young People .....	1
Director of Young People's Work .....	1
Director of Youth Activities .....	4
TOTAL titles emphasizing youth work function .....	6
Church School Superintendent .....	3
Superintendent of Educational Department of Sunday School .....	1
Church Assistant .....	2
Social Secretary .....	1
Director of Music .....	2
Associate Secretary and Director of Service Projects .....	1
Field and Parish Worker .....	1
TOTAL miscellaneous local church titles .....	11
Field Director of Religious Education ....	2
Weekday Church School Teacher .....	1
Kindergarten Teacher .....	1
College Teacher .....	2
Assistant Secretary Children's Home ....	1
City Missionary .....	1
Community Worker .....	1

TOTAL miscellaneous titles of workers with primarily extra-local church responsibilities .....	9
TOTAL titles listed .....	132

There are several comments which may be made on the foregoing listing of titles:

1. There is a predominant recognition of the educational function, irrespective of particular titles given. It is quite likely that most of the associate and assistant ministers are giving their major time to the Christian education task as are those whose titles emphasize responsibility for youth work.

2. A surprisingly small number of the

titles given are of the "miscellaneous" character. Even more surprising is the very small number of those whose title is "Church Assistant" and there is not one listing of the title "Church Secretary." It is possible that some, holding these particular titles, did not respond to the questionnaire because they did not consider their position primarily educational.

3. The use of certain persons whose chief job was outside the local church is to be expected. The limited budgets of some churches who desire to give professional educational direction to their programs explain this, as they do the inclusion of educational work as one part of the job of the miscellaneous titled workers.

4. It must be remembered that our question called for both "title" and "responsibilities." If, in this first half of the question, the distinctly educational character of the work seems to have such strong emphasis, it is fair to say that the title does not complete the picture. The foregoing tables, therefore, should be studied in the light of those which immediately follow.

#### RESPONSIBILITIES OF THE EDUCATIONAL WORKER

Practically all of the questionnaires returned gave answers to this request for describing this worker's responsibilities, 136 out of 138 to be exact. These 136 replies listed 203 responsibilities in all, an average of one and a half jobs per worker. The character of these jobs is revealed by the following groupings:

Giving "leadership" .....	6
Caring for the church school (57) or educational program (14) .....	71
Young people's work .....	59
Assistant minister (5) or pastor (24) .....	29
Secretarial work .....	18
Special jobs (teacher training, athletics, teaching, scout work, music, junior church, vacation school, weekday church school) .....	18
"Entire care of the church" .....	2
TOTAL responsibilities listed .....	203

These answers in terms of responsibilities in distinction from titles does make some difference in appraising the work of the person hired as an educational leader.

On the average a few more than half of these persons have an additional or supplementary job, which however is generally considered as naturally and closely related to religious educational leadership.

In this listing of responsibilities those who complain that so many directors of religious education have to do secretarial work have some evidence for their statement. Whereas not one "Church Secretary" title was listed in the tables of the previous section, we find 18 listing this as at least part of their work.

Another difference in the picture is revealed at the point of work with young people. Although only six persons carried a title in which this was the major responsibility, 59 included this among the jobs to be done. Allowing for the fifty percent increase of task listings over title listings the difference is still significant. Explanations may be these: The preference for the more educationally sounding title and the natural expectation that young people's work is a part or even the most important function in the educational worker's service.

Aside from the time given to secretarial work reported by 18 persons and to assisting the pastor reported by 29 (which are but part of the educational worker's job), the vast majority of those reporting in this study list the direction of religious education as their major responsibility.

#### NAME OF EMPLOYING ORGANIZATION

Recalling that this is a study of local church educational workers, and that the primary purpose of an answer to this particular question was to secure an address to which to write if necessary, there may be some interest nevertheless in the following grouping of employing organizations as reported on 125 of the 138 questionnaires returned:

Local churches .....	104
Denominational agencies (beyond local church) .....	7
Church federations (3) and religious education councils (4) .....	7
Seminary (1), colleges (3), "schools" (2), Children's Home (1) .....	7
TOTAL .....	125



There does not seem to be anything particularly significant in these figures. It is assumed that various reasonable explanations of these situations could be given in most of these cases.

#### MEN AND WOMEN WORKERS

Although the objectives of this survey-study are more concerned with the "opportunities for women in Christain service" in the particular field of religious education in the local church (since it was at the point of their relationships that our most pressing problems have arisen), there has been no intention to exclude a consideration of men. The local church approach, as well as other aspects of the study, took into account all educational workers, men as well as women.

One hundred and twenty-eight of the 138 questionnaires returned noted whether the respondent was male or female. (Why ten were silent on this point is a mystery!) Of these 128, thirty-two or exactly 25% were men and 96, 75%, were women. This is practically the same as the figure for the assistant ministers or pastors (29), which would lead to the reasonable inference that those who give most of their time to the more specifically educational tasks are women. The proportionate figures for responsibilities bear out the same inference.

#### AGE OF EDUCATIONAL WORKERS

A study involving the supply and demand of workers, their remuneration and other factors should include some information as to their ages. Ninety-eight persons were willing to give their ages, which may be grouped for convenience of study as follows:

21-25 years .....	19
26-30 years .....	21
31-35 years .....	10
36-40 years .....	15
41-45 years .....	18
46-50 years .....	4
51-60 years .....	7
Over 60 years .....	4
TOTAL .....	98

According to these figures the median age falls in the last year of the 31 — 35 year grouping. Fifty-one percent of the workers are under thirty-six years of age. Of these

younger workers, four-fifths are in the 21 — 30 year old range, which means two-fifths of the total number. Thirty-eight percent are between 36 and 50 years old and the remaining 11 percent are over fifty.

One can only speculate on the meaning of this age distribution. With the supply of trained graduates of religious education schools steadily dwindling almost to zero in recent years, one would expect the average age of the "old timers" to be rising. The answer to this may be the increasing practice of using relatively untrained and younger persons.

#### MARITAL STATUS

There were 104 answers to this question found on the 138 returned questionnaires, distributed as follows:

Single (one "engaged"!)	49
Married .....	44
Widowed .....	8
Divorced .....	3
TOTAL .....	104

When one considers the number of men included in the study (32), the average age of those in religious educational service, the scarcity of recently graduated workers, to say nothing of salary limitations and the war emergency, the proportion of married workers is not at all surprising.

One wonders why 34 of the respondents omitted an answer at this point. Conjectures might be: The personal nature of the request and the hesitancy in a few places to employ married women whose husbands may be receiving a competent income.

As to what the future may do to this distribution of figures it is hard to say. If the supply of workers continues to decrease, if the budgets of the churches for this work have to be cut, the number of married women workers may be higher, while the number of married men workers may decrease. Any prediction would be something of a guess.

#### ORDINATION

In view of the fact that local church religious educational work is largely a woman's field, it was thought that the lack of any

ecclesiastical recognition might be a considerable factor in the increasing reluctance of young women to enter this form of service, considering the trend toward equal privileges for women and men in society at large. Therefore information was sought on this question. The replies indicated by the 120 persons who answered this particular question are as follows:

Ordained .....	23
Licensed .....	5
Not Ordained .....	92
TOTAL replies .....	120

The large proportion of those who are ordained are men serving as assistant ministers, which means that in only a few cases do the women educational workers have this ecclesiastical standing. These figures confirm our knowledge of present denominational practice in this regard. Opportunity to express their attitude toward this situation was given under another question on the survey blank.

#### EDUCATIONAL PREPARATION

There was a rather high proportion of replies to this question as compared to some other questions — 131 answering this particular question out of the total 138 blanks checked. No attempt has been made to draw the educational portrait of the "average" religious education worker. The following groupings of the statements given, however, will be informative:

General Education:	
High school graduation only .....	7
Partial college work .....	7
College graduation (B.A. or B.S. - 95) .....	97
Post-Graduate Work:	
Holding Master's degrees .....	41
Holding Doctor's degrees .....	2
"Post-graduate work" .....	27
Graduate work in seminaries .....	31
Specialization in Education	
Bachelor of Pedagogy .....	1
Bachelor of Religious Education .....	17
Master of Education .....	1
Master of Religious Education .....	5
Normal School or Teachers College .....	10
(in religious education — 3)	
Holding Teacher's license .....	3
Theological Specialization:	
Bachelor of Theology .....	1
Bachelor of Divinity or of Sacred Theology .....	22

"Theological Seminary" .....	4
Now in Seminary .....	4
Commercial Training .....	7

#### COMMENTS

1. A high proportion of these workers reported that their general education included college graduation. This fact — coupled with the information regarding graduate work — probably confirms what seems to be a growing tendency to use young persons as educational workers who have limited their training to four years in a college or a special church training school of the undergraduate type.

2. All things considered, these reports do not show a high degree of general educational specialization or of special training in religious education, unless we assume that the graduate degrees represent these types of training. It is quite likely that many of them do. It is also possible that a number of those holding seminary degrees made religious education their major field of study, although there is little in the replies to indicate the fact. These facts again bear out what seems to be a tendency to pay less attention to special educational or religious educational training as such and more to the prospective educational worker's personality and possibilities of growth on and into the job. It also raises an interesting question: To what extent shall we encourage young people to take specialized training in educational or religious educational method, if such preparation is to have little or no weight in placing them in these positions of educational service?

3. It would seem that a not inconsiderable amount of graduate study is represented in these 131 replies to this question. The total amount, however, is not so great, when we consider that in some cases several of these degrees are to be credited to the same person.

4. The number who reported having taken business or commercial training is quite small. This confirms the statements made under the headings "Titles" and "Responsibilities" with respect to the unexpectedly small amount of this type of

work in connection with educational duties.

#### SUPPLEMENTARY EXPERIENCE

To secure a more complete picture of the background and training of religious educational workers a statement of their "experience aside from service as a director or assistant" was requested. The 129 replies to this particular question listed 245 items, variously distributed:

Summer camp and conference leadership .....	19
Youth work .....	11
Teaching .....	40
Library work .....	2
Missionary work .....	8
Leadership training .....	6
Office work .....	31
Vacation church school .....	9
Weekday church school .....	10
Rural Sunday School .....	5
Social service activities .....	10
Executive experience .....	16
Counseling of various types .....	9
Musical leadership .....	9
Dramatic leadership .....	2
Ministerial experience .....	20
Church school teaching .....	11
Minister's family and volunteer church work ..	19
Miscellaneous .....	8
TOTAL .....	245

On the average each educational worker in these local churches has had two types of experience aside from his or her particular job. It must be observed that practically all of these are very closely related to it and contributory to its successful functioning.

#### LENGTH OF PERIODS OF SERVICE WITH CHURCHES

One hundred and thirty-one replies were given to this question on the 138 questionnaires checked. Note that the purpose of the request included the length of *each* period of service whether in one church or several. Therefore we find that these 131 answers reported a total of 192 such service periods, distributed as follows:

One year or less .....	52
Two years .....	39
Three years .....	32
Four years .....	14
Five years .....	9
Six to ten years, inclusive .....	25
Eleven to fifteen years, inclusive .....	14
Sixteen to twenty years, inclusive .....	3

Over twenty years ..... 4

TOTAL periods of service ..... 192

These figures yield several interesting facts, namely:

1. That these church educational workers have held one and a half positions each, a fact which related closely with relative youthfulness of the workers and the use of untrained workers transferring from other fields or lay persons.

2. The question as to how long workers stay in one position is one which those concerned with the professional movement have asked frequently. Here we have the answer based on the experience of 131 workers.

a. The figures in the foregoing table show that *the median director has stayed about two years in each church*. Taking into account very short periods of service of less than one year, the figure would be under two years; counting these as one year each, the figure is slightly over two years. The former is more accurate, statistically. Extensive comment on this fact might be made: It is a symptom of a very unsatisfactory situation. The causes of it are many and complicated, as will be seen from other analyses in our survey-study. Suffice it to say that it represents a serious challenge to all Christian leaders.

b. If we consider the relatively long periods of service of a small number of educational workers in local churches, the ones of the "good old days" trained in the "late" schools of religious education, we have the somewhat different, but misleading figure of an *average* stay of four years and five months. Undoubtedly this larger figure will shrink toward the median of approximately two years as the present situation continues.

c. As a matter of additional interest we may note that sixty-four percent of these workers stayed less than three years in a church; seventy-one percent stayed less than four years; seventy-six percent stayed less than five years.

#### SALARIES RECEIVED BY PRESENT WORKERS OVER THEIR TOTAL PERIODS OF SERVICE

One hundred and twenty of the persons returning the questionnaire blank reported the salaries they had received during a total of 132 periods of local church service. Note that this is *not* the present salary range, which will be given in the next section, but the range for the persons reporting for their total time of service.

\$ 500 or less .....	6
501 - 1000 .....	15
1001 - 1500 .....	60
1501 - 2000 .....	35
2001 - 2500 .....	9
2501 - 3000 .....	5
3001 - 3500 .....	1
3501 - 4000 .....	0
4001 - 4500 .....	0
4501 - 5000 (\$4800) .....	1
TOTAL .....	132

#### NOTES

In six instances house rent and other subsistence was furnished in addition to salary, but the difficulty of estimating this and the small number thus reporting seemed to warrant its being omitted from the calculation.

Fourty-four instances of part-time salaries were included in these reports. Of these 24, or more than half, were \$500 or less and 36, or more than three-fourths, were under \$1300. These part time salaries are not included in this or in the following section.

From the foregoing table we make the following deductions:

1. The *median salary* received (over the period of service of these workers) is \$1432. The *average salary* for the same period is \$1447.

2. The fact that salaries for only twelve more periods of service than the number of persons reporting shows either that these workers have served a small number of periods or are reluctant to report all their salaries. Probably both explanations enter in as factors.

#### PRESENT SALARIES RECEIVED

Among the reports listed in the foregoing section, 48 full-time workers reported the salaries they are *now* receiving. These are grouped in the same way as in the previous table, as follows:

\$ 501 - 1000 .....	2
1001 - 1500 .....	12
1501 - 2000 .....	21
2001 - 2500 .....	4
2501 - 3000 .....	3
3001 - 3500 .....	3
3501 - 4000 .....	2
4001 - 4500 .....	0
4501 - 5000 (\$4800) .....	1
TOTAL .....	48

The *median present salary*, included in these reports, is \$1728. The *average present salary* is \$1927, this higher figure being due to the \$4800 salary in the highest group. The median in this case is a more accurate figure.

It is clear from these reports of present salaries, although representing only 48 persons, that the *salaries at present are considerably above those of previous years*, due primarily to the great scarcity of qualified and even unqualified workers.

#### DIFFICULTIES FOUND WHICH BETTER TRAINING WOULD HAVE HELPED TO MEET

One of the frequent criticisms of professional religious educators has been that there are certain deficiencies in their training. Therefore, these educational workers whose experience we are reporting were asked this question: "What difficulties have you found which you could have met more successfully if you had been better prepared for them?" To this particular question 113 workers gave their answers, listing the following as ways in which their training could have been more helpful:

1. Some who did not quite catch the import of the question listed certain limitations in the situation including	
a. Inadequate equipment .....	2
b. Lack of material resources .....	4
c. Not enough time .....	4
d. Crowded program .....	1
e. Inadequacies of training and personality in lay leadership .....	11
TOTAL .....	22

Even though these limitations may seem to be in the situation itself, it is clear that better training should have enabled the professional worker to have surmounted them

to a considerable degree.

2. Those who listed "more general education" as their training weakness numbered 4.

3. By far the most numerous listings of training needs were various specialized forms or aspects of training, including

a. Better teacher training .....	31
b. Better understanding of psychology .....	11
c. Better knowledge of the Bible .....	7
d. Training in administration .....	5
e. Secretarial training .....	10
f. Training in program building .....	4
g. Musical training .....	5
h. Recreational and craft training .....	4
i. Social service training .....	2
j. Missionary education .....	1
k. Stewardship training .....	1
l. Dramatic training .....	1
m. Training in public speaking .....	1
n. Training in rural work .....	1
o. Training in supervision .....	1
p. More practical training (including field work) .....	10

TOTAL ..... 95

4. A need for "general experience" was listed by 4.

5. A considerable number of reports noted the worker's feeling of inadequacy at the point of human relations. If we include such previous needs as psychology, general experience, developing lay cooperation, etc. the number would be larger. Specific needs named under this general heading were

a. An understanding of human relations .....	9
b. Training in counseling .....	6
c. Personal qualifications .....	3
d. Need for "cooperation" .....	4
e. "To be a better politician" .....	1
f. Better pastoral cooperation .....	3
g. Better parent relations .....	1

TOTAL ..... 27

Several *comments* may be made on the foregoing listings:

1. There is little expression of need for more general education. This corresponds to the relatively large number who reported that they were college graduates.

2. Of all the specific needs mentioned training in teaching stands highest. Apparently there has not been enough of this (even though religious educators have been too interested in "methods"! ) Perhaps

many had in mind such preparation as is given for public school teaching.

3. The several items of needed specialized training are not numerous. The fact that the question called for those limitations which had caused "difficulties" was the reason for this.

4. The felt need for secretarial training comes in again here, as it does under the heading "responsibilities." After an educational worker is on the job, she finds more of this type of work than her title led her to expect, or for which to prepare.

5. Second only to the expressed need for training in teaching methods is that skill in human relations. Many others have sensed this need on the part of educational workers in the church (as in many other fields of life work) as one which is the primary factor in their success. These figures are tangible evidence that the workers themselves recognize it.

#### STANDARDS FOR THE VOCATION

With a view to improving religious education as a Christian service opportunity these local church workers were asked to comment on several aspects of the vocation, including standards. Their 97 replies on this point included these 158 recommendations:

1. The standards should be higher and on a professional level .....	30
2. The educational worker should be a college graduate .....	26
3. He should have specialized in education .....	11
4. He should have specialized in religious education .....	12
5. He should have had graduate work ....	10
6. He should have had theological training .....	11
7. He should have had practical field experience .....	6
8. His personality and religious experience should be of the highest type ....	31
9. Certain other specific recommendations for improvements were made, namely	
a. A clear cut title .....	8
b. Standardized responsibilities ..	4
c. Standard hours .....	4
d. Written contracts .....	2
e. Provision for annuity .....	2
f. A Christian Service bureau on	



an interdenominational basis .... 1

21

TOTAL recommendations made .....158

The wording of the question and the limited space left for an answer did not invite extended listing of specific items, hence the average of less-than-two recommendations from each respondent. With this in mind it is evident that we have here some helpful information on which to plan for lifting the level of the vocation.

Items which seem to stand out particularly are the need for standards which are higher and on a professional level and the importance of the educational worker's having a higher type of personality and a religious experience.

#### STATUS — LOCAL AND DENOMINATIONAL

By means of this question it was thought that the reactions of these workers might be discovered as to the possibilities of some form of ecclesiastical recognition which would dignify and magnify the vocation of religious teaching somewhat as ordination does for the pastor. Only 71, of the total of 138 who returned questionnaire blanks, gave 87 answers to this particular question. One reason for the smaller number is undoubtedly a failure to understand the import of the question. This is also revealed in the character of some of the answers, which may be classified as follows:

1. The status of the educational workers is satisfactory as it is now ..... 2
2. There should be definite status:
  - a. Both local and denominational ..... 27
  - b. Given by state conferences ..... 2
  - c. Equal to that of the pastor ..... 15
  - d. Equal to that of weekday church school teachers ..... 1
- TOTAL ..... 45
3. How should this "standing" be achieved?
  - a. By ordination ..... 2
  - b. By licensure ..... 2
  - c. By a "commissioning" service ..... 5
  - d. By organizing as do ministers in associations ..... 5
  - e. By educating the churches ..... 3
  - f. By improved work ..... 1
  - g. By denominational loyalty ..... 2

- h. By recognizing only graduate work ..... 1
- i. By defining tasks ..... 2
- j. By furnishing a pension ..... 4
- k. By giving religious education statistics in the yearbook ..... 1
- l. By interdenominational cooperation ..... 9
- m. By a Placement Bureau — denominational or interdenominational ..... 3

TOTAL ..... 40

While these replies indicate a strong belief that something should be done to give more clear cut recognition to the teaching servants of the church, there is little unanimity as to just how it should be done. Evidently neither ordination nor licensure seem to be the answer.

#### RECOMMENDED IMPROVEMENTS IN EDUCATIONAL PREPARATION

To this question 103 of the total 138 respondents listed 185 suggestions for improvement. Their great variety of ideas may be roughly grouped in these categories:

1. The education of these workers is satisfactory as it is at present! ..... 1
2. It does need improvement:
  - a. It is "inadequate" ..... 1
  - b. Should be raised ..... 1
  - c. Should be made uniform and standard ..... 2
  - d. It should be the best possible ..... 2
  - e. It is "never too much" ..... 1
3. How should this preparation be improved
  - a. Require college graduation ..... 52
  - b. Require graduate work ..... 29
  - ("same as minister," 23 of these)
  - c. Require educational specialization in various ways ..... 16
  - d. Require religious education training in a recognized school ..... 42
  - e. Training in social work ..... 4
  - f. Training in secretarial work ..... 2
  - g. Strong religious training ..... 4
  - h. Biblical background ..... 6
  - i. By some form of "practical experience" (field work, interneship, public school work) ..... 22

177

TOTAL .....185

There are several significant suggestions which may be called to the attention of

those interested:

1. A strong emphasis on putting the training for local church religious education leadership on a graduate level equivalent in amount with that of the minister.

2. A very strong insistence that the leader should be trained in educational method — and even more emphatically in a "recognized school of religious education."

3. An almost equally strong emphasis upon "practical experience" in the educational worker's training.

#### RECOMMENDATIONS — RE SALARIES AND EXPENSES

From the 138 questionnaires returned there were found 108 in which replies to this question warranted tabulation. These have been classified in the following groups:

1. General recommendations regarding salaries:
 

Should be adequate .....	23
Should be higher .....	19
Should be on level of other professions ....	7
Men's and women's salaries should be equal .....	4
Should be sufficient to live respectably in the community .....	3
There should be a standard salary scale ....	2
Salaries should be sufficient to cover expenses .....	2
There should be a regular increase .....	1
<b>TOTAL .....</b>	<b>61</b>
2. Comparisons with other educational workers:
 

Should be in line with public school educators .....	16
Should equal salaries of high school teachers .....	4
Should equal salaries of high school principals .....	2
Should be higher than public school salaries .....	1
<b>TOTAL .....</b>	<b>23</b>
3. Comparisons with minister:
 

Should be comparable with salary of minister .....	5
Should be equal to salary of minister .....	5
Should be two-thirds of salary of minister .....	2
<b>TOTAL .....</b>	<b>12</b>
4. Recommendations as to specific salary scale: In eight instances the respondents mentioned specific amounts ranging from \$1200 to \$3000, as follows:
 

\$1200 to \$1500 .....	1
\$1000 to \$2000 .....	5

\$1400 to \$1600 .....	2
\$1500 to begin .....	5
\$2500 .....	2
\$3000 .....	1

**TOTAL .....** 16

5. Recommendations as to expenses and other items:

Necessary expenses should be paid .....	18
Expenses of car should be paid .....	6
Living quarters should be furnished .....	2
Annuity should be paid .....	12
Insurance should be paid .....	1

**TOTAL .....** 39

From these various recommendations we are warranted in making the following *summary*: The salaries of educational workers in the church should be generally higher and should be comparable with those of persons in closely related lines of work — public school workers and ministers — who have similar standing and preparation. Expenses connected with the worker's job are a legitimate charge of the church.

#### RECOMMENDATIONS — RE TENURE OF OFFICE

Eighty-five persons of the 138 returning questionnaires gave definite answers to the request for recommendations regarding tenure of office for this vocation. These may be classified in the following categories:

1. Less definite answers:
 

That depends .....	7
As long as good work is done .....	5
The worker should take refresher courses ..	2
Should conform with denominational custom .....	1
Long enough to get results .....	1
A matter of personal decision .....	1
<b>TOTAL .....</b>	<b>17</b>
2. More specific recommendations:
 

There is definite need for tenure .....	3
Contracts:	
There should be a definite contract ....	6
There should be a long term contract ..	9
There should be an annual contract ..	3
<b>Tenure should coincide with that of minister .....</b>	<b>5</b>
Tenure should be like that of minister ....	4
Tenure should be like that of public school teacher .....	2
There should be a "gentleman's agreement" as to tenure .....	2
<b>TOTAL .....</b>	<b>34</b>
3. Suggested length of term of office. In thirty-four answers recommendations

were made in terms of years or limits, as indicated below:

Never less than one year .....	1
Two years .....	4
Two to three years .....	8
Three years .....	4
Three to five years .....	5
Five years .....	6
Five to seven years .....	1
Six years .....	1
Ten years .....	2
No limit .....	2
<b>TOTAL</b> .....	<b>34</b>
4. Other recommendations related to tenure:	
There should be a pension plan .....	4
There should be a denominational placement service .....	3
<b>TOTAL</b> .....	<b>7</b>

Aside from the information given in these figures we might add the two following deductions from them:

1. It is quite apparent that most of these local church educational workers believe there should be tenure of office in this service vocation, although their ideas as to the character of this tenure are not so clear.

2. Where definite figures were given it would appear that the *median* recommendations called for a term of service of between three and four years. We may note that this is almost twice as long as the median term of service reported elsewhere in this study.

#### PRIVILEGES AND OPPORTUNITIES IN CHRISTIAN EDUCATION AS A VOCATION

This survey-study would be incomplete and fail in one of its most important purposes, if we had not asked those persons who have had experience in professional Christian education leadership in our local churches to share that experience with us in terms of its significant contributions to their personal and professional lives. The responses which were given to this question are less easily organized and tabulated than those to other questions. Also, some gave more extended and detailed answers than others, which accounts for the fact that 245 times "privileges and opportunities" of a positive character were noted and some 31 times certain "conditions" were listed. It was not intended that this particular ques-

tion should elicit these latter, since another question more deliberately opened the way for both positive and negative evaluation. We shall, however, include here both types of response as given.

Of the total of 138 blanks returned 128 contained answers to this particular question. One hundred and nine of them gave only *positive and unqualified replies*. These replies, with their 245 listings of various "privileges and opportunities" seem best grouped under the following headings:

1. The privilege of working with and molding the lives of children, young people, adults and lay leaders was listed in some form .....	50 times
2. The fact that Christian education is a vital, important and challenging task was mentioned .....	43 times
3. The rich Christian fellowship with local church and other workers and with educated and cultured people appears ..	38 times
4. The service opportunities in this vocation were given specific recognition .....	28 times
5. Freedom to plan one's own work, to be creative, to do a variety of things was thought of .....	26 times
6. The happiness, satisfaction and rewarding character of the vocation found expression .....	23 times
7. The opportunities which it affords for personal development, for keeping out of a rut and for spiritual growth appeared in the answers .....	13 times
8. Comparisons were made with the values received in other vocations ("same as social work, <i>plus</i> "; "am now in public school work, but it will never be as rewarding"; the same satisfactions as in the ministry.") .....	8 times
9. Several miscellaneous but significant answers are these: "To make God real for today"; "To present religion intelligently"; "To help Protestantism develop an effective method of educating its youth"; "To help improve the professional standards of religious education"; "The privilege of working with a pastor such as Dr. X"; "A career which can be carried on as either a volunteer or professional after marriage." These were mentioned a total of .....	16 times
<b>TOTAL</b> .....	<b>245 times</b>

Few comments are needed on these privileges and opportunities. A number of respondents listed several of them. As one might expect, the earnest and thoughtful expressions of some of these workers make

heart-warming reading. The vast majority of the answers reveal the motive of service to others (Groups 1, 2, 3, 4, 6 and 8); the others (Groups 5 and 7) the contributions made to the worker's own life — both highly commendable motives.

B. The remaining 19 blanks, in addition to mentioning privileges and opportunities added certain *limitations* or *qualifications*. The classification of a total of 30 of these conveniently falls under these groupings:

1. That the church is not too sympathetic with religious education found expression ..... 8 times
2. That salaries are inadequate was expressed ..... 6 times
3. That this vocation provides no security of position or for old age was mentioned ..... 3 times
4. That one must be interested and qualified was thought of ..... 8 times
5. That one must feel "called" appeared 5 times

TOTAL ..... 30 times

In the light of our comment in the first paragraph of this section the small number of these is easily understood. These gratuitous listings of qualifying handicaps or difficulties are, however, some index of needs in the vocation of Christian and together with a more extended listings in another section give us considerable light on the basis of which to plan for the future of this calling.

The testimonies given — in spite of these limitations — indicate such a genuine spirit of Christian service that we are here quoting from a number of them:

"(1) To be able to spend all one's time on what seems most important. (2) To have a part in the guidance of children and youth.

(3) To be able to work with other Christians toward the common goals of the Kingdom. (4) To be challenged by a job so big that its demands can be even partially met only with God's help. (5) To have freedom to plan one's own schedule and methods of work." (DAX-2)

"Persons with education and personality, who have a strong desire and conviction regarding this work and who are willing to adjust to local situations will find much satisfaction and happiness in the work." (DAX-6)

"Satisfaction of helping human lives in the building of the best sort of Christian life they can achieve; stimulus and joy of developing Christian leadership and talent

in young people. There is very little advance financially. I feel that unless one feels very definitely that it is God's wish for his life it is an occupation to stay away from. Lukewarm enthusiasm doesn't challenge." (DAX-7)

"Feel you can make fundamental contribution to building of a better world. Stimulating contacts with young and old. Have to keep up with all phases of living to do effective piece of work." (DAX-44)

"A deep satisfaction in feeling that you are helping to 'carry on' the work that Jesus left unfinished in helping children and youth to gain a greater vision of what life can be when founded upon the principles of Jesus. My experience has always brought me in contact with the finest type of persons in every community. A profession that can be continued as a volunteer or professional if need be, after marriage." (DAX-46)

"That of working with growing lives; the opportunity to render necessary and valuable service; the association with the finest type of people; the sense of being linked with something of utmost importance and enduring worth; the fascination of working essentially with people rather than things; the variety and challenge of the work, which leaves no room for monotony; the interest of helping to create the foundations and standards of a new profession." (DAX-65)

"I think the opportunities for helping people in trouble, educating people so they will not get into trouble, or at least know how to face the trouble that comes through no fault of their own are great and wonderful. There is a great deal of satisfaction in being able to help people who need it." (DAX-69)

"If a person really feels called to this type of work, I question how much the salary will enter into it. Dedicated Christians can live where other people would starve." (DAX-95)

"If I had an opportunity today I would consider it the most important vocation as a minister, provided the minister of the church was cooperative." (DAX-106)

"Privileges? — I was allowed to teach in rural schools after hours in the school houses. Opportunities — you don't need a dime to get a dozen jobs. Any trained person can get a job teaching weekday religious education, directing in a church, doing rural regional work, or taking over a neglected area. But she has to be attractive — the queer looking religious education director is 'out!'" (DAX-115)

"The Director of Christian Education has the privilege and responsibility for some of the Church's most important work. He should be thoroughly trained, and ever alert to recognize the needs of the youth whose patterns of living he helps to mould. The young mind demands goals which are realizable in a comparatively short time, therefore the leader must always be searching for new ideas which may be applied in his community of followers." (DAX-121)

"Opportunity to serve real human need of fellowship, understanding and guidance, particularly in rural and village field. Possibility of helping in the shaping of Christian life in children and young people and to see them go out to useful, happy living in home and work." (DAX-125)

#### ADVICE TO YOUNG PEOPLE REGARDING THIS FORM OF CHRISTIAN SERVICE

Those Christian educational workers in our churches, who were requested to fill out questionnaires, were asked not only to testify, on the basis of their own experience, as to the "privileges and opportunities" to be found in this form of Christian service, but to go still further and say whether or not they would advise young people today to enter this vocation if they are interested and qualified. At first thought it might seem that the two questions are quite similar. But the second one is more pointed and by its nature presumes a situation which may be somewhat different. These assumptions are born out in the replies, which do add a not inconsiderable amount of facts and points of view not given in the other group of replies.

The total of 138 questionnaires returned yielded 130 answers to this request for advice. Of these 130 answers, 49 gave general and unqualified replies; 81 gave qualified and conditional answers. In a comparison of these figures with those listing "privileges and opportunities," one notes a reversal of figures. We have explained the paucity of conditional replies in the listing of "privileges and opportunities" as in part due to the form of the question. Another and probably more influential reason is the changed situation: In the lifetime of those who have been working in this field of Christian service new conditions have arisen. These have caused even those, who have found it a most rewarding experience in spite of its hardships, to desire both to warn their younger friends of these hardships and to try to improve the conditions under which it is carried on so that the workers themselves may be less handicapped and the work they do more effective.

A. The 49 replies, which advised young

people to enter upon Christian educational leadership in the local church as a life work without adding "conditions," listed a total of 72 "reasons" for their encouraging advice. These may be grouped under the same headings as those used on part (A) of the "Privileges and Opportunities" section of our report, which will make comparison easier.

1. The privilege of working with and molding the lives of children, young people, adults and lay leaders was listed in some form ..... 5 times
2. The fact that Christian education is a vital, important and challenging task was mentioned ..... 14 times
3. The rich Christian fellowship with local church and other workers (including one mention of "a sense of working with God" and one mention of the fact that the leaders of the movement for Christian education are "great people") appeared 3 times
4. The service opportunities in this vocation were given specific recognition ..... 9 times
5. Freedom to plan one's own work, to be creative, to do a variety of things was thought of ..... 13 times
6. The happiness, satisfaction and rewarding character of the vocation found expression ..... 20 times
7. The opportunities which it affords for personal development, for keeping out of a rut and for spiritual growth appeared in the answers ..... 5 times
8. Comparisons were made with the values received in other vocations, expressing greater satisfaction than social service (twice) or public school teaching (once) ..... 3 times

TOTAL ..... 72 times

B. A much larger proportion of the 130 replies to this question, 81, pointed out conditions and provisions of various kinds, which we have grouped for convenience and comparison just as we did the "limitations or qualifications" listed in part (B) of the section on "Privileges and Opportunities." These 81 replies included a mention of 111 conditions as follows:

1. The attitude of the church should be more sympathetic to religious education in general ..... 8 times  
Little or no place for men as local church directors ..... 4 times  
Little or no place for women as local church directors ..... 10 times
2. There should be more adequate salaries ..... 22 times  
..... 19 times



3. There should be greater security (as to tenure and for old age) ..... 10 times
4. The young person must be qualified 22 times
5. The young person should be made aware of the situation and must have a real call in the face of these ..... 38 times

TOTAL ..... 111 times

The following quotations taken from the replies to this question reveal more clearly the minds and hearts of those who advise young people to enter this vocation as a Christian service opportunity:

"On the basis of my experience — yes! However, it is very necessary to have a sense of commitment in this work, and to look for the rewards in terms of service accomplished, for the hours of work are likely to be very long, and the demands on one's energies very great." (DAX-2)

"Yes. If — they have a deep desire for service and a real 'teaching personality.' There are great possibilities in the field for those who are willing to give themselves unstintedly. It is a profession with a future if the churches can be made to realize the opportunities." (DAX-5)

"Yes, if they have a strong inner conviction that this is the sphere of service which God has planned for them. This attitude provides for stability which helps the disillusionments, the misunderstandings, and other difficulties of the field to be minimized in importance; and more than that it is needed to give that 'something' to the work which is more than just friendliness, technical skill, etc." (DAX-6)

"Yes — (1) There is no limit to the opportunities for service; (2) The work keeps one always striving to do better and to live higher; (3) The leaders with whom one works — both local and national — are 'great' people whom it is a privilege and a challenge to know." (DAX-11)

"Yes, provided one sees in it a challenge to work with people for the building of the kingdom of God. As just another profession, no. If one wishes to be with an institution that is advancing (and is not irked by the slowness of the advance, but persistent, knowing that it can be done) there is no greater opportunity for work." (DAX-15)

"I believe a young person considering it should be told quite honestly what the situation is — and reminded that there are rewards which no other work offers. I would make the choice again if I needed to for myself." (DAX-22)

"I think we should encourage them, if they are tops in Christian spirit, are able and leaders and liked by their contemporaries as well as the older people. I want to see the pick of the lot go into my profession, because there isn't any profession where they can give more to God and the world, in my mind.

But the first requisite would be consecration."

(DAX-23)

"Yes — if I felt my work was not worth or important enough to lead others into such a path, I would not be in it. Because I feel the importance of the work one reason I am in it is to draw others into this type of service." (DAX-25)

"Yes, indeed, I would. I have observed that students who have chosen Christian service usually have a direction and dynamic which others, at least many of them, do not have. I have observed, also, that some of my students who have chosen Girl Scouts, Y.W.C.A., Red Cross, social service work in the slums of cities prefer to work with these organizations, although they use the dynamic which the church has presented in their development. Think part of the difficulty is that our church schools have been so inadequate in their true educational program." (DAX-30)

"Not just for something to do. I have advised and will advise young people to enter in this form of Christian service, if I have seen evidence of their interest and ability, but not without pointing out some of the heartaches and disappointments that go with it. How else will we get tomorrow's leaders?" (DAX-33)

"The work is varied, satisfying, offers wide experience, and is rewarding — not immediately, but in process of time. It holds every opportunity for growth, initiative, creative ability. It requires devotion, patience, and absorption. By absorption I mean it takes one's whole life, if one is conscientious." (DAX-35)

"Yes, but not to make money and also not to make converts. I believe that Christian education is the most important and useful field in which to work but that you get farther faster if you don't intend to reform the world in a whoop. I like to be in on such a big thing!" (DAX-36)

"Yes. There is great joy and satisfaction in seeing impish youngsters grow over a period of years to be leaders and helpers — there is the feeling that one has done something to help the world in a very small way." (DAX-42)

"Yes, I would. There are some things more important than money when choosing a profession. You can put the *plus* into church work that cannot be done in a Y.W., social service job and many other service positions. You can lead people to accept and to follow the ideals of Jesus for their lives which to me is the most important reason for choosing the profession." (DAX-46)

"I cannot emphasize too strongly my personal feeling that it should not be entered upon as a 'career' but as a service. There will be always a feeling of frustration and even a 'martyr complex', if they compare themselves with other professional men and women of equal qualifications who are get-

ting more and working under more professional advantages. Everything is expected of a pastor's assistant from doing much of an incompetent janitor's work to pinch hitting for those who fall by the way." (DAX-50)

"Yes, because in my opinion it is about the most interesting, varied, creative and worthwhile form of service one can be in. But one must recognize the problems and the insecurity which one faces without denominational or other interdenominational backing." (DAX-74)

"Yes, I most certainly would advise qualified young people to enter this profession for the reason that there is no other work that offers one the opportunity to live life so fully and to aid so directly and constructively in the building of better life for all. I would, however, be very sure that the person to be advised was totally qualified and wholeheartedly interested to the degree of self-denial, for harm can be done by misfits, not only to those with whom the director works but to the director himself." (DAX-78)

"If we cannot recommend the thing which is our very lives, we are of little worth. Except for a possible 'depression' there will be a growing need for persons who are willing to give their whole lives and energy to the religious growth of children." (DAX-91)

"Yes — if (as women) they are willing to be considered sort of queer, if they love people enough and the work enough to go ahead with joy in their work — if they never expect large financial returns — if they are willing to serve in many unsung capacities in jobs 'dumped' on their desk because no one else wants them. The work is grand and you have your joy and satisfaction in the children and some of the grand parents and some of the church people who have glimpsed the larger life. You will need inner personal resources for pleasure and a determination to keep to the highest goals you have dreamed." (DAX-96)

"I would if they can get along with all sorts of crabby people, if they have brains, imagination, tact and the ability to really draw people to them. Religious education work can be as rewarding as any work there is." (DAX-98)

"I have advised thus, and three of my former young people are following this course. All begin college next fall. The church needs these fine young people and with education they can find jobs." (DAX-116)

"Young women, yes — should prepare for positions combining secretarial service and religious education. Young men might well serve an 'internship' or 'apprentice' period in religious education, early in their ministry. Prospects for a life career not favorable, unless they move on into the administrative field in community, denomination, etc." (DAX-118)

"Yes — if they like people and can stand criticism. They must have considerable executive ability, tact, perseverance and earnestness of belief. Then it is possible to find great satisfaction and inspiration in this form of service." (DAX-122)

"Yes I would, in fact I try to open the eyes of some of our young people to this field of service as it is generally not adequately presented in public school vocational guidance programs." (DAX-123)

"Definitely! I am anxious for three of my own young people to enter. They will and they'll do great work!" (DAX-126)

"Yes. Like any type of work it has its problems, its difficulties, its discouraging moments. Ofttimes success is hard to measure but there is a true joy and content in working for Him who is our greatest Friend and with those 'little ones' (and bigger) whom we can lead to Him." (DAX-131)

"It is a very rewarding and happy vocation to the person qualified in natural ability and spirit, etc. One needs to love the work to do well. It is more than a mere financial means of earning a living, it is more than a job, it is a service of high dedication to a follower of our Master." (DAX-133)

#### WHY RELIGIOUS EDUCATION WORKERS LEAVE THIS TYPE OF SERVICE

One of the purposes of our study was to discover why persons, who have served as local church educational workers have left this field of service. Those who received the questionnaire and were in this category were asked to give their reasons for changing. In order to secure a fair sampling of answers from this group the questionnaire was sent also to a number of persons who were known to have left this work. This explains the fact that of the 138 blanks returned, 39 were filled out by these "EX's," 13 of whom were men and 26 women. Their reasons may be grouped as follows:

#### A. Reasons for Changing Given by 13 Men Workers.

1. Religious education was only a part time job while studying in seminary was the answer given by .....

4

Two of these give significant testimonies: "I am no longer in religious education as such, but soon hope to begin my responsibilities as a full-time pastor in a church of my own communion. My varied experiences in religious education

will be a great asset in the church school." ..... (DAX-113)

"My religious education experience was part of my training for the ministry. As a minister I naturally guide the entire educational program of my church. But how desperately all our churches need consecrated specialists in youth education. What can we do about it?" ..... (DAX-82)

2. A preference for the pastoral ministry or the chaplaincy, after serving for a period as religious education worker, was given as the reason for changing by .....  
Since this reason has significant implications we quote all of their statements:

"While in New Haven, I was duly impregnated with the slogan 'For God, for Country and for Yale!' Having graduated from Yale, I am now trying to serve God and country. I hope that it will not be long till the 'country' part of this dichotomy is removed." ..... (DAX-29)

"I will be changing positions, going into a pastorate or mission work. I will have learned much, but we are too limited in the length of time we have with little children and young people. Our work is too superficial when it can be done only on the average of once or twice a week and with the help of lay people. The problem is too great and insurmountable for me to stick with it when there is a better place for me to put what talents I have to work" .. (DAX-79)

"The types of religious activity considered in your letter seem to me to be met by services rendered for a limited period, rather than to constitute a life-work. In general, younger people are preferable in these positions . . . (because of) nearness to the young people of the church or community in age. In preparation for instances of this latter kind, a selective course at one of the theological seminaries would seem the simplest way. In the case of a limited period of service, questions of tenure of office, pensions, living wage, etc. drop out of the picture . . . If a man desires to enter this general field, the preparation sought by candidates for secretaryship in Y.M.C.A. might well be investigated, but a partial or full theological course would have much in its favor. In fact, why should he not prepare for the ministry, and then devote himself to this special type of task, as he may be called to undertake it?" .. (DAX-102)

"Am taking a pastorate. No challenging positions open in the field of religious education. No opportunity at my age (54) to maintain my income in this field." ..... (DAX-118)

"I will be in the active naval chaplaincy

— but it's still religious education!" ..... (DAX-126)

"Though I am now engaged in this work, it is my plan not always to remain, but rather at some time in the future to enter the regular ministry of the church. I cannot give reasons for changing except to say that this has always been my plan. I feel that so far as I am concerned, I will enjoy the other aspects of the ministry which are usually denied the director of Christian education. I like calling, counseling, preaching and administrative work." ..... (DAX-121)

One of these respondents added comments regarding the status of religious education courses in his seminary and made recommendations for improvement: "While at seminary those studying to be directors of religious education were generally held in contempt by the student body at large for their choice. This feeling was heightened when we, who were studying for the pastoral field, were subjected to some of the required courses in this field. The contrast was a source of constant humor and nothing can be so discouraging as that. The courses were seemingly very light, trivial, almost childish. When, upon graduation, I found myself in this position which I had formerly vowed I would never do, I was quite skeptical. However, I have thoroughly enjoyed the work. (!)

This leads me to suggest the necessity of a twofold bit of educational emphasis. First, the training could be reduced into half the amount of time and allow more room for study of theology and general pastoral subjects. The difficulty in the average parish lies in complete concord, cooperation and amalgamation with pastor and church program. Many religious education personalities are well equipped to teach, but just don't know exactly what to teach. The importance of religious education is the resulting end of the religious experience on the part of the children. Both pastor and director of religious education should share and should therefore know the score. Secondly, the church that wants a director of religious education should be trained or educated as to what to expect. The pastor must be willing to accept him in a sharing proposition as a bona-fide minister of the church. The only happy situation is where the church has been taught to consider both associate ministers of the church. The term minister of education has so much more meaning than director. If this relationship can be made effective, it will draw more men of high calibre in to a position otherwise heralded as sissy, for then the desire to be a minister can culminate in real pastoral satisfaction." ..... (DAX-29)

3. Among these 13 men who had left the religious education field the number who wanted to return to this type of work was ..... 2
4. Reporting that he was retired ..... 1

"Unfortunately I'm not (in religious education) — as I'm in my eighty-fourth year." This veteran who held *one* position as 'minister of education' for 26 years says further: "If I had an opportunity today, I would consider it the most important vocation as a minister, provided the minister of the church were cooperative . . . I would most certainly so advise (young people to enter this form of Christian service), because personally I feel that there has never been such need of worthwhile education in religion as now." ..... (DAX-106)

#### B. Reason For Changing Given by 26 Women Workers.

1. Those who never got started in the vocation 2  
(These represent two instances of a larger number who do not seem to be temperamentally fitted to work with people).
2. Those who had taken positions temporarily because the church could not find a permanent worker ..... 2
3. Those whose 'health necessitated discontinuing the work' ..... 4
4. Those who had to leave the work to care for their families (both expressed a desire to return to this vocation) ..... 2
5. Those who gave as their reason for changing that they had, for various reasons found some other calling more satisfying ..... 15

Four of these had changed to Y.W.C.A. leadership, three to teaching, two had married ministers, one had become pastor of a church, one had entered mission work, one had become a teacher in weekday church schools, one had entered the business world, one had taken up nursing, and one work in the field of music. Some of the reasons given are noted in their statements:

"I am entering public school teaching because it is more stable and opportunities for advancement are greater. Since I am a widow with two children to support, the salary is more important than it might otherwise be." ..... (DAX-26)

Another entering teaching: "I felt I needed a recognized profession, and I had to have the security of a fair salary and tenure of position." ..... (DAX-76)

"There is nothing I'd rather be in. The church must be asleep not to make use of me. I'm nursing now because I can earn a decent living." ..... (DAX-62)

"I changed from director of religious education (to teaching in weekday church schools) because I preferred more direct contact with children and because the salary was too meager." ..... (DAX-97)

"The indirect cause (for returning to the business world) was the need for a larger income to complete the education of my daughter. The immediate cause was a lack of cooperation from some of the staff at a time when the work was very heavy. I was very weary and felt everyone else would wake up and do better if I left. It worked — they did." (DAX-69)

The two ministers' wives: "I married when my husband was in seminary. Now he has his own parish. I cannot really be said to have left religious education work though now I seem to be in the semi-professional class." ..... (DAX-54)

"I married a minister, so my work continues on an indirect basis rather than as a professional." ..... (DAX-58)

Three of those changing to Y.W.C.A. work wrote as follows:

"After 17 years of local church work, and not having found it as large a field of service as I desired, I am entering Y.W.C.A. work as a general secretary. The only alternative would have been denominational work, and there are few opportunities for women. I was not one of the fortunate ones." ..... (DAX-101)

"Frankly (I changed) because I was unable to find a position. The two field work jobs, which were exceedingly interesting, did not prove permanent because of the insistence of some people that a minister must have the position. The local churches felt I would not 'come down' to a local situation. I went into the Y.W.C.A. where there is no 'male' competition, excellent personnel policies, opportunity of security, advancement and a retirement system. I am now earning \$2250 in a very mediocre position, with short hours, congenial relationships, etc. I still miss very much religious education work with its challenge of service." (!) ..... (DAX-94)

"I have changed to Y.W.C.A. work since my marriage, but only because I wanted part-time work. I have felt that I should use my specialized training to best advantage, which points to the church. However, having become acquainted with the superior professional advantages of the Y.W.C.A., I can readily see why so many trained workers have been going into Red Cross, Y.W.C.A., U.S.O. etc. These groups are better organized to snare the workers, have more clearly defined working conditions, and pay salaries more in line with the education required." ..... (DAX-116)

## 6. Reporting she had retired ..... 1

"I have retired (July 1944) having completed some 40 years of joyous service, leaving each church with its farewell reception and generous gifts, with the knowledge that young folks were trained to carry on. Only last week the paper had a picture of Chaplain ..... holding service on a troopship going to the invasion of Iwo Jima. He was one of my leaders in our junior church . . ."

(DAX-132)

*Comments:*

The *men* who report their experiences as a local church director of religious education say that

1. It is for the most part a temporary, ad-interim position between school and the general pastorate, or other type of religious service.

2. Their experiences as directors were valuable training for the wider ministry.

3. The position of directors needs to be magnified.

4. The method of training these local church educational workers needs to be improved.

The *women* who have left the directorate for other vocations seem agreed on these points:

1. That it offers a challenging opportunity for service, but

2. Its standards as to remuneration, security and recognition by the church need to be greatly strengthened.

These testimonies on the part of women ex-directors bear out statements made in other sections of our study.

COPY OF QUESTIONNAIRE USED FOR  
PART ONE REPORTA Study of OPPORTUNITIES FOR WOMEN  
IN CHRISTIAN SERVICE — FORM DAX

Note: If you are an ex-director or church assistant, please answer as many of the questions as you can, and the last question. Your replies will be treated confidentially.

1. Name \_\_\_\_\_ Address \_\_\_\_\_
2. Position held (title and responsibilities) \_\_\_\_\_
3. Name of employing church or organization \_\_\_\_\_
4. Age \_\_\_\_\_ Sex \_\_\_\_\_ Marital status \_\_\_\_\_  
Ordained? \_\_\_\_\_
5. What education have you had? \_\_\_\_\_
6. What experience have you had aside from service as a director or assistant? \_\_\_\_\_
7. What positions as director or church assistant have you had, how long did you serve in each case, and what salary did you receive in each position? \_\_\_\_\_
8. On the basis of your experience, what privileges and opportunities are to be found in Christian education as a vocation? \_\_\_\_\_
9. What difficulties have you found which you could have met more successfully if you had been better prepared for them? \_\_\_\_\_
10. What improvements or changes would you recommend for religious education as a Christian service opportunity, with reference to such factors as
  - a. Standards for the vocation?
  - b. Status — local and denominational?
  - c. Educational preparation?
  - d. Salary and necessary expenses?
  - e. Tenure of office?
11. On the basis of your experience as an educational worker in the church, would you advise interested and qualified young people to enter this form of Christian service? Give reasons for your answer. \_\_\_\_\_
12. If you are no longer in religious education work, please give reasons for changing. \_\_\_\_\_



## PART II

# THE CONVICTIONS OF PASTORS OF Churches Employing Directors With Regard To These Workers

### INTRODUCTORY NOTE

In making a study of the status of educational workers in the church it was thought desirable to secure the points of view of the pastors of the churches as well as those of the persons to whom the more distinctly educational responsibilities were given. Accordingly a questionnaire, Form LCP, was prepared and circulated among 240 pastors serving Congregational Christian churches which employ directors or educational assistants. One hundred and forty replies containing sufficient information to tabulate were returned. In addition to two questions asking for the names of the churches and the ministers, fifteen other questions — several of them multiple in character — were included on the questionnaire. Not all of the 140 respondents gave answers to all these questions, but there was a high percentage of replies to most of them. A comparison of the questions asked on Form LCP with those asked on Form DAX will show that a number of questions of similar import were asked as well as those which pastors are uniquely qualified to answer.

### WHO FURNISHED THE INFORMATION?

A personal note to the pastor heading this questionnaire requested him to present it to "whatever board or committee is responsible for employing a director or assistant in religious education," with the suggestion that "you and your committee work out your answers to these questions together." The extent to which this direction was followed is revealed by the following tabulation:

Information submitted	questionnaires
by pastor on .....	123
assistant pastor on .....	2
church secretary on .....	2
undesignated person on .....	5
chairman of committee of board on ....	6
pastor and committee or board on ....	2
TOTAL questionnaires returned .....	140

### YEARS CHURCHES HAVE EMPLOYED DIRECTORS

Of the 140 questionnaires returned with information sufficient for tabulation with regard to the number of years the church has employed an educational director

No answers were given to this particular question by .....	3
A statement that no such person was at present employed was found on .....	10
General answers for which figures could not be indicated .....	19
Answers were given in terms of years by .....	108

These latter ranged as follows:

One year or less .....	8
2 years .....	8
3 years .....	7
4 years .....	3
5 years .....	8
6 years .....	0
7 years .....	6
8 years .....	2
9 years .....	2
10 years .....	6
11 years .....	0
12 years .....	4
13 years .....	0
14 years .....	1
15 years .....	15
16 years .....	2
17 years .....	2
18 years .....	1
19 years .....	1
20 years .....	17
21 years .....	0
22 years .....	0
23 years .....	0

24 years .....	0
25 years .....	8
26 years .....	2
27 years .....	0
28 years .....	0
29 years .....	0
30 years .....	2
31 years .....	0
32 years .....	0
33 years .....	0
34 years .....	0
35 years .....	3
<b>TOTAL</b> .....	<b>108</b>

### Comments

According to these reports, the *average* number of years, which these 108 churches have employed educational directors is  $12\frac{3}{4}$  (or twelve years and nine months). The *median* number of years of such employment is 13. There are two practically equal modal numbers — 15 and 20 — which shows that almost one-third of those churches reporting have had an extended experience with such workers.

### PRESENT AGES OF EDUCATIONAL WORKERS

A number of questions intended to secure information as to the current status of directors were included. Among these were questions as to age, sex, marital status and ordination. The answers with regard to age were so frequently approximate that it seems best to tabulate them by periods.

The 140 questionnaires returned may be grouped in this regard as follows:

Giving no answer to this particular question .....	15
Giving an answer which was unsatisfactory .....	8
Replying that no director was employed at present .....	20
Replying with figures which can be tabulated .....	97

Directors in this range	
Age range	
21-30 years of age .....	39
31-40 years of age .....	33
41-50 years of age .....	19
51-60 years of age .....	6

**TOTAL** ..... 97

The *average* age, on the basis of the foregoing tabulation, of these directors is 34 years and 8 months, the *median* age is 33 years.

### MEN AND WOMEN WORKERS EMPLOYED

The 140 returned questionnaires furnished the following information as to the employment of men and women workers for educational directing in Congregational Christian churches:

No answer to this particular question .....	2
An unsatisfactory answer .....	12
Stating that no director is now employed .....	20
Stating that the director was a man .....	37
Stating that the director was a woman .....	69

**TOTAL** ..... 140

This means that slightly less than 35 percent of those employed in the churches of this denomination for educational leadership in the local church *are men* and a fraction over 65 percent *are women*. The differences between these figures and those secured from the replies of the directors themselves, showing that one-fourth of the directors reporting were men and three-fourths women, may be accounted for by the fact that the drop in the employment of directors (20 in the foregoing table) was more severe in the case of women than in the case of men.

### MARITAL STATUS

A compilation of the replies yields the information below with regard to the marital status of these directors:

No answer to this particular question .....	6
An unsatisfactory answer .....	6
Stating that no director is now employed .....	20
Stating that the director was single .....	54
Stating that the director was widowed .....	5
Stating that the director was married .....	49

**TOTAL** ..... 140

The foregoing figures are not much different from those given by the workers themselves on Form DAX, except that on the latter questionnaire three reported themselves as "divorced." The large proportion of married directors undoubtedly includes many men directors and also married women who are serving temporarily because of the scarcity of professionally trained single women.

### ORDINATION OF EDUCATIONAL WORKERS

This question was included to discover whether there is any large percentage of ordained directors. The answer seems to be

"No," according to the figures secured.

No answer given to this particular question .....	6
An unsatisfactory answer given .....	6
Stating that no director is now employed .....	20
Stating that the director was ordained .....	29
Stating that the director was licensed .....	1
Stating that the director was not ordained .....	78
<b>TOTAL</b> .....	<b>140</b>

Again these figures are similar to those reported on Form DAX by the directors themselves. Those who are ordained are for the most part men serving as directors or as pastors' assistants with educational responsibilities.

#### TITLES GIVEN TO THE EDUCATIONAL WORKER

The pastors were also questioned as to the titles given their educational workers. Their replies followed, for the most part, the general groupings reported by the workers themselves. Of the 140 questionnaires returned 11 gave no answer to this particular question and 14 stated that at present the church was not employing such a worker. The remaining 115 listings of titles may be grouped in these ways:

##### Titles emphasizing the *educational* function

Director of Christian or religious education .....	56
Assistant director of Christian education .....	3
Director of education .....	2
Educational assistant .....	2
Minister of education .....	7
Minister of religious education .....	1
Assistant in charge of religious education .....	2
Secretary of religious education .....	1
<b>TOTAL</b> .....	<b>74</b>

##### Titles emphasizing the *pastoral* function

Associate minister .....	10
Assistant minister .....	10
Pastor's assistant .....	7
<b>TOTAL</b> .....	<b>27</b>

##### Titles emphasizing *youth work*

Director of youth work .....	3
Youth counsellor .....	2
Director of student work .....	1
<b>TOTAL</b> .....	<b>6</b>

##### Miscellaneous *local church* titles

Church assistant .....	3
Parish assistant .....	1
Director of community house .....	1
Community worker .....	1
Superintendent of junior department .....	1
Superintendent of junior high department .....	1
<b>TOTAL</b> .....	<b>8</b>

**TOTAL** titles listed ..... 115

*Comments* on the foregoing figures include these:

1. Titles which emphasize the distinctively educational character of the work strongly predominate — the proportion of the total being over 64% to be exact.

2. This report, as does the report given by the educational workers themselves, contains very few titles which suggest either combination jobs or jobs in which there is less opportunity to do educational work, as is a common complaint. In making this statement, however, we must recall that this question called for the listing of the *title* by which the worker's position is designated. The actual work done by this person is another matter, as will be shown by the reports in the next section.

3. The titles emphasizing the pastoral function can, by no means, be interpreted as omission of an educational emphasis. In these cases there is undoubtedly a need for the worker's carrying both educational and more distinctly pastoral responsibilities.

4. Note the very strong resemblance of this distribution of titles to that shown by the summary of answers to the same question in the reports of the workers themselves.

#### RESPONSIBILITIES OF THE EDUCATIONAL WORKER

The replies to the same question also indicated the various responsibilities of these workers. No answer was given in the case of 30 respondents and 14 others indicated that the church is not now employing such a worker. The remaining 96 replies to this part of the question (out of a total of 140 questionnaires returned) showed a listing of 189 responsibilities. For study these are grouped under headings roughly similar to those used in the case of titles.

Giving general leadership to the church educational program .....	7
Caring for the church school (60) or educational program (11) .....	71
Young people's work .....	48
Assistant minister or pastor .....	24
Secretarial work .....	16
Specialized duties (e.g., club work, music,	

leadership training, weekday church school teaching (5), dramatics, women's work, etc.) .....	23
TOTAL responsibilities listed .....	189

### Comments

1. These divisions of listed responsibilities follow in general the division of labor indicated by the titles given in the foregoing section, except that more detailed information is given.

2. However, this report does show that many directors by title are also carrying responsibilities for church secretarial work. Whereas no one of the titles given indicated secretarial duties, sixteen replies did so when "responsibilities" were asked for. This, however, is neither surprising nor is the figure unduly large.

3. The limitations of our study did not make it possible to ascertain whether the persons employed spent a large or a small portion of their time on the extra-educational or specialized duties.

### SALARIES PAID EDUCATIONAL WORKERS

The question of salaries paid is one which has received much discussion, especially in these days of great demand and scarcity of supply. The figures which follow will throw some light on the salaries paid by our Congregational Christian churches for this type of service.

Total number of questionnaires returned ..	140
Number giving no answer to this question ..	13
Number stating that no one is at present employed .....	18
Number reporting "part time" worker (not included below) .....	15
Number reporting a "volunteer" director ..	1
Number reporting figures from which a calculation can be made .....	93

Salary range	Number of churches
Less than \$500 .....	2
\$ 500 — \$1000 .....	7
\$1001 — \$1500 .....	17
\$1501 — \$2000 .....	31
\$2001 — \$2500 .....	13
\$2501 — \$3000 .....	14
\$3001 — \$3500 .....	7
\$3501 — \$4000 .....	0
\$4001 — \$4500 .....	0
\$4501 — \$5000 .....	2
TOTAL .....	93

According to these reports the *present* salary paid by our churches *averages* \$1995 a year for full time work. The *median* salary is \$1824. This latter is a more accurate figure, on the basis of the foregoing reports, in view of the two relatively high salaries at the top of the list.

These reports and amounts are not far from those reported by the workers themselves, although the number of reports on which the latter calculations were based (48) are about half those given here (93).

Again, we may comment that these salaries are not low. The amounts are easily explained by the fact that our churches are bidding strongly with each other to secure one of the relatively few qualified workers now available.

### Adequacy of Salary

Three supplementary questions were asked in connection with the report of the amount of salary paid. One of these was: "Do you consider this salary adequate?" The responses on the 140 returns were these:

No reply to this question .....	20
No one now employed .....	18
"Yes" — including such phrasings as "For the work done" (8), "Fairly" (3), "For the present" (8), "To begin with" (2), "Relatively" (3) .....	61
"No" — including such comments as "Only a living wage" (1), "Hardly" (3), "Not for a trained person" (1) .....	41
TOTAL .....	140

Two-thirds of those who answered the question seem to feel the salary adequate. One-third do not.

### Possibility of Salary Increase

A second supplementary question was: "Do you plan to increase it as the church budget permits?" The returns to this question were these:

No reply .....	18
No one now employed .....	18
"Yes" — including these comments: "Perhaps" (10), "If married" (1), "For more work, yes" (1), "Probably" (2) .....	81
"No" — including "Do not know" (3), "Just increased" (1) .....	23
TOTAL .....	140

These responses show that almost four-

fifths of the pastors believe that the salary of their director will be increased, which is commendable.

#### *Men's and Women's Salaries*

The third supplementary question — one in which there is frequent interest — was: "Do you differentiate between men and women in your salary scale?" The tabulation of the replies gives these figures:

No reply or indecisive reply .....	36
No one now employed .....	18
"Yes" — including these statements: "May if man is married" (7), "Reasonably so" (2), "Somewhat" (1), "Probably" (3) .....	33
"No" — including "Depends on work and needs, not sex" (3), "Favor women" (1) .....	53
<b>TOTAL .....</b>	<b>140</b>

According to these answers a little over three-fifths of the churches make no differentiation — a socially desirable stand.

#### RETIREMENT PROVISIONS

The Congregational Christian Churches for many years have made provision for ministerial pensions through the Annuity Fund. Somewhat over ten years ago a similar provision was made for lay church workers through the Laymen's Retirement Fund. Thus all employed workers in the churches and other agencies of the fellowship can be assured a retirement pension, if the worker and the employing agency want such a pension. The degree to which local churches have made provision for this is indicated by the following responses to the question, "Does your church provide old age retirement through the Annuity Fund or the Laymen's Retirement Fund, as churches do for their ministers?"

No answer given to this question .....	7
No one now employed .....	18
"Yes" or an equivalent answer (9) .....	45
"No" or an equivalent answer (7) .....	68
"Under consideration" .....	2
<b>TOTAL .....</b>	<b>140</b>

*Three-fifths of the Congregational Christian churches are making no provision for their educational workers' retirement pension, either through the ministerial or laymen's fund, according to these replies. This, however, is not a complete picture of the*

situation, so far as women directors are concerned. For this reason a further analysis was made of the practices of the churches with reference to men and women directors. Of the 113 "Yes" and "No" replies above, 102 replies were available for separate tabulation.

<i>Retirement provisions for women</i>	
"Yes" .....	14
"No" .....	55
	69
<i>Retirement provisions for men</i>	
"Yes" .....	23
"No" .....	10
	33

Thus, for the women directors as a group, retirement provision is made for only 20%, or one-fifth of those employed. In the case of men directors 70% are provided for. This situation is deplorable, the more so in view of the fact that a national denominational plan has been available for a considerable number of years. This factor as much as any other has undoubtedly deterred many earnest young women from entering upon this important type of Christian service in recent years. In contrast to the pension provision for retired missionaries and the national security provisions for employees generally, the absence of old age security for the Protestant Christian teaching group is a reflection on the sincerity of our social gospel emphasis.

#### LENGTH OF SERVICE

Religious education leaders have been greatly concerned over what has appeared to be a rapid "turnover" in directors and church assistants. To secure more accurate information on this point, this question was included in the study: "How long has the present director or assistant worked in your church?" The 140 questionnaires when tabulated give the following:

No answers to this question .....	8
No director employed at present .....	18
Replies in terms of figures .....	114
	<i>Number of replies</i>
<i>Period of service</i>	
Less than one year .....	22
One year .....	24
Two years .....	15
Three years .....	14



Four years .....	11
Five years .....	7
Six years .....	0
Seven years .....	1
Eight years .....	2
Nine years .....	0
Ten years .....	8
Eleven years .....	0
Twelve years .....	2
Thirteen years .....	0
Fourteen years .....	0
Fifteen years .....	2
Sixteen years .....	0
Seventeen years .....	1
Eighteen years .....	2
Nineteen years .....	0
Twenty years .....	0
Twenty-one years .....	0
Twenty-two years .....	0
Twenty-three years .....	1
Twenty-four years .....	0
Twenty-five years .....	2
TOTAL .....	114

Since the periods reported as "less than one year" are not given in more exact figures, they have been counted as one year, which gives a less accurate and somewhat higher average for the period of service. According to this calculation the present directors in these 114 churches have been serving 2.63 years, or about two years seven and a half months, on the *average*. The *median* director has been serving 1.75 years, or a year and nine months.

#### Comments:

On the questionnaire sent to the educational workers themselves there was no query as to the time the worker had been in in his or her present church. We have, therefore, no basis of comparison on this point.

However, on the directors' questionnaire there was a request for the periods of service which had been spent in all the churches served by the director. This yielded the information that the *average* stay in each church has been four years and five months. On the basis of these figures and the ones secured on the present questionnaire, we may presume that the length of stay is now much less than in the past.

In confirmation of this presumption we may note also that the *median* director, according to their own reports, stayed slightly less than two years in a church. The present

report, showing that the median director in his present church has stayed a year and nine months, represents a similar shortening of the period of employment.

Such a condition deserves here, as we stated in the report based on the directors' own replies, more than passing comment. It is evidence of a situation which needs drastic correction. Protestantism can never expect to develop a "teaching order" under these conditions. Nor can it expect to find young people, however willing and consecrated, who will believe it necessary to move, or be moved, with such frequency.

#### RELATIONSHIP OF DIRECTOR AND PASTOR

Perhaps the question, "What is his or her relationship to the pastor and other staff members?", should have been phrased in greater detail and clarity. It has two connotations — one asking for administrative relationships and the other seeking to learn the quality of personal relations. The great majority of the pastor respondents, however, understood it from the first of these and replied in those terms. A grouping of their responses may be given as follows:

No answer or an irrelevant answer .....	14
Stating that no director is at present employed .....	18
Answers which are tabulated below .....	108
Group I — Answers indicating little or no relationship and much freedom for the director .....	6
Group II — Answers which emphasized a division of responsibility with consultation .....	11
Group III — Answers emphasizing cooperative relations .....	23
Group IV — Answers stressing the friendliness and intimacy of the relationship .....	32
Group V — Answers showing the subordinate character of the position — "an assistant" (24); "under the minister" (5); "under the board" (7) .....	36

These five groupings may be made into three for our present purposes: Those which show a quite independent relationship (Group I) totaling 6 replies; those which show a relationship of cooperative work (Group II, III, IV) totaling 66 replies; and those which show the subordinate relationship (Group V) totaling 36 replies. Whether any grouping or any written report gives an accurate description of

the situation in practice is something of a question. We submit the foregoing figures without comment except to add that it seems to reflect a fairly satisfactory situation in the relationship between director and pastor, at least from the pastors' points of view.

#### CHURCH PREFERENCE FOR MAN OR WOMAN DIRECTOR

While all but twelve of the returned questionnaires gave some kind of a reply to the question, "Does your church prefer a man or a woman to direct its educational work?", many of the answers were of an indecisive character, as will be seen from the figures below:

No answer to this question .....	12
Not employing a director at present .....	9
"No opinion" .....	7
"Always had a man" (1) — "Always had a woman" (2) .....	3
"No choice" .....	21
"Depends upon ability" (7) or "need" (10) .....	17
Preference for man stated by .....	42
Preference for woman stated by .....	29

Of the seventy-one decisive preferences listed immediately above, approximately *sixty percent are in favor of a man director* and approximately *forty percent are in favor of a woman director*.

Putting this information as to preference alongside that shown under the previous heading "Men and Women Workers Employed" which shows that only thirty-five percent of those now employed are men, it would appear that many churches are employing a woman but would prefer a man.

#### DO CHURCHES NEED "COMBINATION" WORKERS?

The question, as to whether there is a place for and therefore training needed for persons who could serve as educational directors and at the same time take over other church duties, is one which has had considerable discussion. Those who received this questionnaire were asked for their advice on this problem. Their replies are informative.

No answer given on this question .....	18
No director at present employed (some not employing a director at present did state their views) .....	6

"Need only part time assistant" .....	4
Our church needs a full time educational worker .....	45
Our church needs a worker who can take on other duties also (these duties were pastoral (27), office work (19), musical leadership (7), community house direction (1), unspecified combined responsibilities (13) .....	67
TOTAL .....	140

Of the total of the 112 replies expressing a need for one type of worker or another forty-five, or approximately *forty percent, want a worker whose responsibilities are solely educational* and 67, or approximately *sixty percent, want a worker who will assume combined responsibilities*.

This information needs careful study and action. The preponderance of need seems to be for combination workers. Referring to our previous analysis of "Titles Given to the Educational Worker" and "Responsibilities of the Educational Worker", it seems that many churches are apparently not employing workers of any kind they would like. This fact accounts, in part at least, for the complaints made by the directors and educational assistants that they are expected to assume other duties for which they have not been trained or which they did not expect to assume.

#### EFFECT OF BUDGET CURTAILMENT ON THIS POSITION

Past experience has seemed to indicate that a curtailment of the church budget usually results in a cut in the amount spent for religious education. For this reason two questions were asked of those who received this questionnaire. The first of these was: "If there had to be a drastic curtailment in your church budget, would this position be eliminated or would the cut be made elsewhere?" A tabulation of the replies gives us these figures:

No answer or an indecisive answer given to this question .....	24
Replied that no director is now employed .....	6
Answers of a definite character .....	110
"Elsewhere" .....	72
"Probably not" .....	3
"Proportionate cut in all departments" .....	11
TOTAL replies predicting maintenance of position .....	86

"Probably be eliminated" .....	14
"Possibly be eliminated" .....	10
TOTAL replies predicting elimination of position .....	24

According to these 110 replies, 78% of the respondents are of the opinion that the position of director or educational assistant would be maintained in spite of any future budget curtailment and 22% of the replies indicated that the position would be eliminated. The large favorable percentage is encouraging and would seem to show that the experience of these churches has developed a stronger appreciation of the place and worth of Christian education in the life of the churches than was evident during the "depression" years.

*Will church budgets increase or decrease?*

A second, supplementary question was: "Do you anticipate an increase or curtailment of church budgets generally?" Whether and why ministers should know the future economic situation any better than financiers and economists is a question! But here are the replies they gave:

No reply to this particular question .....	16
Replied that no director is now employed .....	6
Replied that they had no opinion .....	18
"No" (Why do some persons answer an "either . . . or" question with "Yes" or "No"?) .....	10
Positive replies which may be tabulated .....	90
Church budgets will increase .....	52
Church budgets will decrease .....	21
Church budgets will neither increase nor decrease .....	13
Church budgets will first increase then decrease .....	4

Translating the foregoing positive replies into percentages we have 58% of the respondents predicting a bright future for local church budgets, 24% prophesying gloomily, 14% who believe that the budget will remain stationary, and 4% who see in their crystals an early increase and then curtailment! These predictions naturally are similar in vein to those given immediately above. We trust that the optimists are correct!

#### FINDING THE RIGHT PERSON

To the question, "Have you had difficulty in finding the right person for this position?", the replies were as follows:

No answer to the question .....	16
---------------------------------	----

No director now employed .....	11
Replies which were decisive .....	113
"Yes", "Very much", "Not yet, but will have" (1) .....	68
"No", "Not yet", "Not too much" (7) .....	45

These replies show that 60% of the pastors found it difficult to locate the right person and 40% did not. If we add the ones who replied "Not too much" to the first group, the percentage who found it hard would be increased to 66 and the percentage of those who did not have difficulty would be decreased to 34. These replies would lead us to believe that it is hard, generally speaking, to find the person who fits into the job.

#### DEFECTS IN EDUCATION OF WORKERS

Among the questions on the form sent to these pastors was one which gave them an opportunity to point out what seemed to them to be the deficiencies in the training provided for religious education workers. Having been given relative freedom in stating these deficiencies, some of the replies show criticisms of personality as well as training, but this is to be expected both on the basis of fact and because, after all, this is a matter with which schools of religious education should be concerned!

The organization of these criticisms, given in some detail, follows:

No answer to this question .....	39
An irrelevant answer .....	8
No director now employed .....	10
Number who gave usable replies .....	83

By the 83 who gave useful answers, a total of 95 suggestions were made which may be classified under the following groupings:

I General in character	
Need for more specialized training ..	2
Training not adequate .....	3
Need more basic training .....	4
Training too limited .....	1
Need "all round" training .....	2
Not enough theory .....	2 14
II Personality deficiencies	
Various personality "twists" .....	9
Lack spirituality and religious experience .....	8
Need evangelistic emphasis .....	1
Too idealistic .....	2
Not willing to work hard .....	4
Not efficient (1), lack organizing ability (1), lack executive ability	

(1), do not coordinate with church	
(1) .....	4 28
III Particular deficiencies in training	
Lack knowledge of Bible .....	4
Theological training necessary .....	2
Need leadership training .....	4
Lack teaching technique .....	4
Weak in children's work .....	2
Should have secretarial work .....	5
Need story telling course .....	1
Need psychology .....	1 23
IV Too much theory and too little	
practical work .....	30

#### Comments

These statements of deficiencies do not seem to be definitive. Most of the respondents mentioned only a single defect and with a few exceptions there seem to be no general agreement as to a central or common weakness. Doubtless, however, most of the criticisms given are true in the case of individual workers.

The deficiencies which are mentioned most frequently are personality defects, lack of spirituality and religious experience, and need for secretarial training.

#### THE FUTURE FOR WOMEN IN CHRISTIAN EDUCATION

Out of their experience these pastors who received Form LCP were also asked, "Do you think there is a future for women in the field of educational service in the local church, in weekday religious education and in other forms of Christian education service?" Since this study has been primarily concerned with women workers (although information regarding men has not been excluded and has been taken into account), this question seemed to be important and necessary to bring our study to a focus. The replies follow under three separate headings.

##### *In the Local Church*

No answer or no definitive answer to this question .....	18
"Yes" .....	107
Affirmative replies with qualifications:	
"To a limited degree" .....	5
"In good sized churches" .....	5
"If . . . " .....	2
"Not just religious education" .....	1 13
"No" .....	2
TOTAL .....	140

There is no doubt that, in the judgment of these pastors, there is a future for women

in the local church directorate.

##### *In Weekday Religious Education*

While this study has been concerned only incidentally with the rapidly expanding opportunities for teaching in weekday church schools (which needs a separate study), this question did not seem to be complete without including weekday teaching. The replies are informative.

No answer or no definitive answer to this question .....	27
"Yes" .....	96
Affirmative replies with qualifications:	
"To a limited degree" .....	7
"Later" .....	3 10
"No" .....	7
TOTAL .....	140

This new field of Christian teaching, in the opinion of almost the same number of pastors also offers a great opportunity for service on the part of women.

##### *In Other Forms of Christian Education Service*

No answer or no definitive answer to this question .....	55
"Yes" .....	75
Affirmative replies with qualifications:	
"To a limited extent" .....	2
"If secretarial work is included" .....	5 7
"No" .....	3
TOTAL .....	140

The opinion expressed here is again overwhelmingly affirmative. A larger number of respondents did not answer this particular part of the question, probably because it did not seem to be as important as the other two parts.

*Christian education service for women has a future!*

#### THE IDEAL DIRECTOR

It seems fitting to conclude this section of our study with a portrait of the ideal director or educational assistant as sketched by the pastors who have had experience with these workers. One of the last questions on the questionnaire sent to pastors asked, "What kind of persons do you think we should encourage to enter this form of Christian service?" Of the 140 forms returned and tabulated, 25 gave either no answer or an irrelevant one to this question,

leaving 115 replies with answers which have interpretative value.

These 115 respondents gave answers of varying length. Some singled out one word or phrase to describe their ideal person for such work. Others gave a statement of several qualities or traits in order of importance. Some were quite inclusive in their descriptions. Some were trite; others were striking and thought provoking. A few of the latter we are reserving for quotation at the end of this summary. First, however, we shall try to give some idea of the various qualifications which were mentioned. Since most of the answers mentioned or implied a number of qualities, as will be seen by the totals, our groupings which follow are not mutually exclusive, but do tend to give a fairly comprehensive idea of what seemed to be in the mind of those who replied.

I. On 15 replies there was a statement that what are needed are persons of "the highest type," the very best that can be found. Some of these stopped with this general statement; other elaborated it with other qualities, as revealed in later groupings. Some half dozen said that directors should have "the same qualifications as men for the ministry," one even going so far as to say that the qualifications for a director should be higher.

II. From this general characterization we may move to the more specific qualifications given. The first of these is *consecration* (including Christian experience, faith in the church, etc.). This qualification, although variously phrased, was mentioned 28 times.

III. A second qualification frequently mentioned was the necessity of *having a call* (a service motivation, not looking upon the work merely as a professional career, etc.). This was found on 24 of the questionnaires. While this requirement is closely related to that of consecration, we may think of the latter as a general trait of the person's character, and of "having a call" as a more specialized trait in the area of vocation.

IV. A third requirement given by those who replied was that of a *sincere interest in*

*and ability to work with people*. This was mentioned 25 times. Sometimes the persons meant were children, sometimes young people, sometimes adults, particularly those with whom the director has to work.

V. A fourth major qualification was that of *personality*. Those replying did not describe what kind of personality they thought necessary in the same terms, but it is clear that they meant essentially the same. There was general agreement that this was as important, if not more important than training or skill. There were 29 replies which used the word or an equivalent. If we add the 71 times some desirable trait or traits of personality were singled out for special mention, the total is 100.

VI. Let us note some of these special personality traits which these pastors thought desirable: Genuine interest, enthusiasm, aliveness, alertness, imaginativeness and like qualities were mentioned 19 times. A willingness to work (one added "without recognition") was thought significant by 8 pastors. Genuine friendliness, sociability and like qualities appeared 9 times. Adaptability and versatility were thought desirable by 8 respondents. Patience and courage were mentioned by 4 of those who replied, tact by 3, common sense by 2 and humor by one.

VII. Eight of the replies called attention to the need for psychologically sound personality. Of these 8 the desirable traits were emotional stability, poise and happiness. One apparently had experience with a director who had entered upon the work as "an escape." Two replies cautioned against directors who might have a power complex, one of them saying: "I consider that desire to dominate and every type of personal imperialism is a serious handicap, particularly for one who is to collaborate on a staff." (LCP-8)

There were eleven of the pastors who had had experience with local church directors who were quite agreed that directors should have more attractive personalities. Quotations of two of these indicate what they meant:



"Snappier, more modern girls and boys. Most are too pious and sappy." (LCP-6)

"Young women of infinite charm, invincible patience, heavily charged with vitamin B, able to pick the right clothing and wear it well, with social skills and love for even unlovable kids." (LCP-15)

VIII. Four of the replies mentioned *physical health* as important, a rather surprisingly small number.

IX. *Intellectual ability* was thought of as a requirement by 12 of those who answered. Two of these called attention to the need for directors being "realistic idealists."

X. *Leadership ability* was mentioned by 13 respondents; *organizational and executive ability* by five.

XI. *Fifteen questionnaires* of those returned contained some statement setting forth the requirement that the director should be *well trained*. They did not specify the content of that training, which was not asked for. One reply, however, raises a question: "I think that honest-to-goodness college graduates should be encouraged. The high school graduates who went from high school to schools for religious education for the most part were headaches in the work."

XII. A few replies called attention to the need for special skills, 4 mentioning music, art, dramatics and athletics and 1 research.

XIII. While the question did not ask whether the director should be a man or a woman, 9 of the replies, in one way or another, *stated that there was need for men* in this field of service.

A *summary* of the foregoing detailed analysis shows that *there are four qualifications for a director* which stand out above all others — all about equal so far as the number of times they were mentioned — *consecration, a call, love for people and a well rounded personality*. Of seemingly less importance are physical health, intellectual ability, executive ability and training.

The following *quotations* from the replies on Form LCP reveal the spirit of those who described their ideal director and also

exemplify some of the qualifications mentioned in the foregoing analysis:

We should encourage "the top flight people, those who prefer a teaching ministry. They are fully as important as the preaching ministers." (LCP-49)

We should have "people of sense who know both the need for their work and the ways in which it should fit into a total church program. Awareness of the total program is important." (LCP-87)

"I should list the qualifications for a religious education director in the following order: 1. Christian experience; 2. attractive personality; 3. organizational ability; 4. professional religious education training." (LCP-13)

"Good planners are more important than the popular type. Should be good minds, with some good theoretical and general training, but practical in their approach generally. Should combine administrative and salesmanship abilities, with a willingness to tackle masses of detail." (LCP-72)

"Young women entering this work should be encouraged to be the very best assistants possible. Young men who enter this work should be encouraged to be the same, but to accept the first one or two positions as an apprentice, then work up to a full time minister. Any man who goes into religious education in any church, as I have observed anywhere on the eastern seaboard and as far west as Chicago, turns out to be a glorified and sanctified Boy Scout leader, which work is very good but leaves undeveloped potentials of his personality and skill." (LCP-26)

We should encourage "young men with personality and persuasive power — a combination of qualities possessed by Y.M.C.A., Boys' or Youth Secretaries, and capable of doing the work of an assistant pastor." (LCP-92)

"Personality is most important. No amount of technical training can compensate for lack of genuine interest in children and youth, friendliness and good sense." (LCP-79)

We should encourage "men as well as women — men who really know education and have the personality and commitment to put it across; women who have native ability, who are winsome and well-adjusted to life, not the misfits from other professions who think they can make a 'go' in religious education." (LCP-55)

We need "young people who like other young people, not too bossy or pietistic, who know how to dance and enjoy games indoors and out." (LCP-44)

We should have, "above many things, people who believe the present Sunday School set-up and program are as dead as a dodo." (LCP-126)

The ideal director must be "a female Apollo, a female St. Paul, a female Harry Emerson Fosdick." (LCP-62)

These persons must be "angels" — all excellence in spirit, with omniscience in method, etc." (LCP-129)

#### COPY OF QUESTIONNAIRE USED FOR PART TWO REPORT

A Study of OPPORTUNITIES FOR WOMEN  
IN CHRISTIAN SERVICE — FORM LCP  
Dear Pastor:

Will you please present this questionnaire to your Committee on Religious Education or to whatever board or committee is responsible for employing a director or assistant in religious education. We suggest that you and your committee work out your answers to these questions together.

This information submitted by

(Person reporting)

1. Name of Church                      Location
2. Minister                              Address
3. How many years have you employed a person to direct the Christian education

program in your church?

4. Name of person holding this position now?
5. Age                      Sex                      Marital status  
Ordained?
6. Position held (title and responsibilities)?
7. Salary paid?                      Do you consider this adequate?  
Do you plan to increase it as the church budget permits?  
Do you differentiate between men and women in your salary scale?
8. Does your church provide old age retirement through the Annuity Fund or the Laymen's Retirement Fund, as churches do for their ministers?
9. How long has the present director or assistant worked in your church?
10. What is his or her relationship to the pastor and other staff members?
11. Does your church prefer a man or woman to direct its educational work?
12. Does your church need a person who can give full time to educational work or does your church want a person who combines educational leadership with the direction of the choir, certain pastoral duties, or general office work?
13. If there had to be a drastic curtailment in your church budget, would this position be eliminated or would the cut be made elsewhere?  
Do you anticipate an increase or curtailment of church budgets generally?
14. Have you had difficulty in finding the right person for this position?
15. Do you wish to comment upon any defects in the type of education provided for religious educational workers, in the light of your experience?
16. What kind of persons do you think we should encourage to enter this form of Christian service?
17. Do you think there is a future for women in the field of educational service?  
In the local church?  
In weekday religious education?  
In other forms of Christian education service?

## BOOK NOTES

ROBERT G. CHANEY, *Biblical Spiritualism*. Psychic Books, 127 pages, \$2.00.

Jesus was a spiritualist, a triumphant spiritualist. He was in contact with angels who spoke with him and manifested themselves to him; and in contact with God himself, who assured him of many things. The Bible is full of accounts of spiritual forces, angels, and demons, who speak to and influence human beings, and give messages through them, as they did through the proph-

ets. Mr. Chaney, a Spiritualist minister, reviews all this thoughtfully and persuasively.—P.G.W.

\*\*\*

HENRY DAVIDOFF, Editor, *A World Treasury of Proverbs*. Random House, 526 pages, \$3.00.

Proverbs are brief; that is why 15,500 of them may be put into a handsome book set in ten point type, for each one takes usually but one line. The proverbs are from 25 languages and even more cultures, and where known, its origin

is indicated. It is a book useful, I suppose, to those who wish to quote without appearing to quote; but it is more than that — a delight to browse, and to meet new and old friends.—P.R.C.



WILLIAM H. HUME, *Doctors East, Doctors West*. Norton, 278 pages, \$5.00.

Dr. Hume was the founder of Yale-in-China. He spent twenty-five years in China as a Western physician, gradually making friends among the lowly and the high, serving at every turn. This book of interesting episodes is a revelation of Chinese life and customs, tells of fundamental differences between Chinese medical work and Western, and shows the gradual change in attitude as the contributions of the West became more fairly evaluated. Yale-in-China is now, of course, a Chinese directed and owned institution, including hospitals, and medical schools.—L.T.N.



ALEXANDER JANTA, *Bound with Two Chains*. Roy, 234 pages, \$2.50.

Janta, a Polish journalist, was a prisoner in Germany, in work camps. He did not adjust to hard physical labor, and went from one to another camp, finally securing release through a stratagem. He had every opportunity to understand the working of the German mind, from the bigoted Nazi overseer to the mentally stifled farmers. To avoid elimination, he passed as a Frenchman, and this caused him confusion and fear. The book is a very human document.—R. C. M.



A. ADOLPHE LINKE, *A Study in Reconstructive Mental Hygiene*. Meador, 249 pages, \$3.00.

Dr. Linke has written a popular book, in which he outlines many of the basic principles of mental (and physical) health, in terms that a layman can readily comprehend. He clarifies a great many confusing concepts, undoes a good many superstitions, and suggests ways in which people can practice the principles of healthy mental life.—P.R.C.



HENRY MILLER, *The Air-Conditioned Nightmare*. New Directions, 292 pages, \$3.50.

Life in America, the author explains half-seriously half-humorously, is an air-conditioned nightmare. An American living in Europe for many years, he returned to become re-acquainted before going abroad again. He traveled back and forth over the country for nearly three years, and saw people and places and talked with everyone, and in this book writes his impressions, filled with anecdote, charmingly expressed.—P.N.



CHARLES MORRIS, *Signs, Language and Behavior*. Prentice-Hall, 365 pages, \$5.00.

Semantics is a recently developed discipline which seeks to develop a comprehensive doctrine of signs (including language and much else). Professor Morris of Chicago has written a survey volume, canvassing the entire range of the new science. The best basis on which to operate, says Dr. Morris, is behavior, and behavior is always

the result of a need. The signs which control the goal-seeking may be present in fact or in memory. The behavior may be individual or social, and it may lie in any of the vast number of areas of life. Several appendices, a bibliography of 34 pages, and a glossary of a dozen more to define the many new word-concepts used, all enrich the volume.—R. C. M.



SWAMI NIKHILANANDA, *Essence of Hinduism*. Ramakrishna-Vivekananda Center, 91 pages, \$1.25.

The purpose of this small book is to acquaint American readers with the essential principles of Hindu philosophy — for Hinduism is as much a philosophy as it is a religion. The unity of existence, the divinity of the soul, the oneness of God, and the fact that all religions are basically seeking the same God, though by diverse pathways, form the general content of the book. The author writes in faultless English.—P.N.



DAGOBERT D. RUNES, Editor, *Bible for the Liberal*. Philosophical Library, 368 pages, \$3.50.

Much of the content of the Bible is understood by liberals in the West, and by Orientals too, as mythological. They cannot accept miracles, or peculiar revelation, or the Saviorhood of Jesus. They do, however, find peculiar value in the ethical writings in the scriptures. Dr. Runes has selected, from the original King James Version, the passages of great ethical value, and brought them together, without notes, for simple straight reading.—R. C. M.



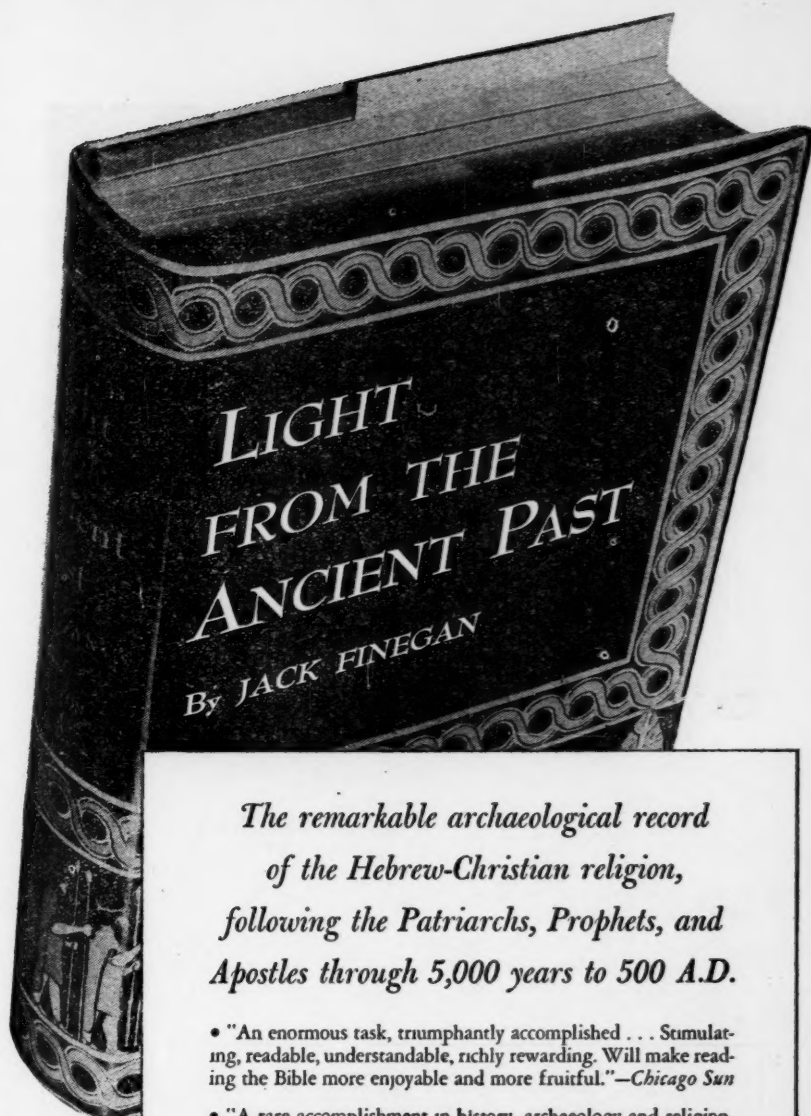
MAX SCHOEN, *Thinking About Religion*. Philosophical Library, 157 pages, \$2.00.

A layman (professor of psychology), who has thought long on the question of vital religion, has seen religion (both Judaism and Christianity) become a battleground of theologies, philosophies, and distorted completely. He sincerely sets himself to get to the root of the religious life, as seen in the teachings of Jesus, and to point out that the genius of these teachings is completely at variance with the motives of pride and aggrandizement and security that dominate natural men. His study is provocative of serious thought.—R. P. T.



ELIZABETH H. SECHRIST, Editor, *One Thousand Poems for Children*. Macrae-Smith, 601 pages, \$3.00.

This careful revision of a very old book is done by a children's librarian who knows children intimately and who knows the poetry they like as well. It is, therefore, a good book. Divided into two parts, the first for children up through the sixth grade, the second for children up through the tenth grade. Further division by subject matter into ten sections in each part. Six hundred older treasures, and four hundred newer ones, many by contemporary authors.—P.R.C.



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